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1837.

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Memorial Discourse.

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FORTIETH ANNIVERSARY

OF THE

South Congregational Church,

CONCORD, N. H.

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1877.



Forty Years for Christ.

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A N

# HISTORICAL SERMON

PREACHED BY THE PASTOR,

REV. S. L. BLAKE,

TOGETHER WITH

A N A D D R E S S,

DELIVERED BY

REV. D. J. NOYES, D. D., OF DARTMOUTH COLLEGE,  
THE FIRST PASTOR,

FEBRUARY 4, 1877,

ON THE FORTIETH ANNIVERSARY OF THE FORMATION  
OF THE SOUTH CONGREGATIONAL  
CHURCH, CONCORD, N. H.

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PUBLISHED BY VOTE OF THE CHURCH.

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CONCORD:

PRINTED BY THE REPUBLICAN PRESS ASSOCIATION.

1877.

At the meeting of the church, on Friday evening, Feb. 9, 1877, on motion of MR. ASA MCFARLAND,

*Voted*, That our pastor, REV. MR. BLAKE, and our first pastor, REV. D. J. NOYES, D.D., be invited to furnish their discourses, delivered in this house on Sunday, Feb. 4, for publication, and that they be printed for the use and at the expense of this church.

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## PROCEEDINGS.

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At its annual meeting, Jan. 25, 1877, the church voted to observe the first Sabbath of February following (Feb. 4) as the Fortieth Anniversary of its formation ; to invite REV. D. J. NOYES, D. D., of Dartmouth college, first pastor of the church, REV. N. BOUTON, D. D., former pastor of the First Church, to be present and assist in the services, and the First Church to be present in the afternoon at 2:30 P. M., and unite in observance of the Sacrament of the Lord's Supper. REV. HENRY E. PARKER, the second pastor of the church, being out of the country, was beyond the reach of an invitation, much to the regret of all. This vote was carried into effect.

In the morning of Feb. 4, the pastor, REV. S. L. BLAKE, gave an historical sketch of the material growth of the church and society. REV. DR. NOYES and REV. DR. BOUTON occupied the pulpit, with the pastor, and participated in the opening and closing exercises. The hymns sung were those beginning,—

“Far from my thoughts, vain world, begone!”

to the tune Hebron ; and

“All hail the power of Jesus' name,”

to the tune Coronation. The passage of scripture read was Deut. viii. A very large congregation filled the house.

In the afternoon, at 2:30 o'clock, the pastor gave a narrative of the spiritual progress of the church. REV. F. D. AYER, pastor of the First Church, REV. DR. NOYES, and REV. DR. BOUTON, joined in the opening exercises. After the history, DR. NOYES and DR. BOUTON administered the Lord's Supper to a large concourse of people. The occasion was one of thrilling interest, and will not soon be forgotten by those present. The hymns sung were those beginning,—

“How firm a foundation, ye saints of the Lord,”

to the tune Portuguese Hymn ;

“I love thy kingdom, Lord,”

to the tune Boylston ; and

“Blessed Saviour ! thee I love,”

to the tune Toplady. The scriptures read were Psalms xxix and xxx.

In the evening DR. NOYES and DR. BOUTON occupied the time in most interesting personal reminiscences. The services began at 6 o'clock. And thus ended a red-letter day in the history of the church.

# SERMON.

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*Deut. liii: 2. And thou shalt remember all the way which the Lord thy God led thee these forty years.*

History is one of the most interesting and profitable of studies,—because it is a record of divine providence, written by the lives and acts of men. The history of a church is doubly interesting, because it is a record of divine providence, in connection with the extension of the Redeemer's kingdom. It is a record of the efforts of men in their endeavors to obey the command of Christ to go into all the world, and preach the gospel to every creature. The history, therefore, of an active and efficient church is of importance, both to its immediate locality and beyond: to its immediate locality, because it is an account of the moral forces at work to form and elevate society; beyond, because the most important narrative of the world is a narrative of the Christian church. In fact, a history of the moral progress of men is ecclesiastical history: and it will be found that all kinds of human progress—political, social, intellectual, in arts and sciences—are so interlinked with moral progress that it will be difficult, at many points, to separate very widely sacred and profane annals.

Forty years was a noted period in the records of the Bible. Moses was forty years old when he graduated out of the school in Egypt into the higher school of the wilderness of Midian. Forty years of discipline in this seminary of divine providence were necessary to rub out of him his Egyptian notions and

education, which had been ingrained in the University of Heliopolis, and so to subdue his violent spirit, by meditation upon God and his power, as to make him a fit leader of the people of God. Forty years elapsed before Israel were fitted to go in and possess the land. The land had forty years of rest under the judges. The reigns of David and Solomon, the most brilliant of Hebrew history, extended over a space of forty years each. Very many of the most noted events of Bible story were measured by the same length of time.

We have now come to a point in the history of this church when its records cover the same space. They have been years pregnant with most stupendous events and results. It has been a period of rapid growth and unparalleled development of resources to this country, whose map has been so changed within this time, that Maltebrun, which was then the leading geographical text-book, would be of little service to the scholars in our schools now. It has been, too, to this continent a period of earthquake shocks. The Mexican war, the Kansas difficulties, and the gigantic civil war, have all shaken the foundations of society since Feb. 1, 1837. What part in these struggles this church had to bear it has borne. These forty years, during which this church has existed, have been a period of convulsion to the nations of the old world. In '48, in '56, in '66, and in '70 and '71, the great powers, jealous of each other, turned to, and pricked each others' veins with bayonets; and the whole map of Europe has been remodelled again and again. Within these forty years the world has made vast strides. Electric breath whispers events from one corner of the globe to the other, and voltaic currents flash news beneath the deep sea. Arts and sciences have advanced, improvements have gone on by leaps, and the gates of the whole world have been opened to its commerce. When we look over this period, we are constrained to exclaim, What hath God wrought!

But this has been a period of even greater importance. Within these forty years most rapid growth of Christ's kingdom has taken place; benevolent societies have advanced from the days of small things, till with the arms of a giant they are holding the world in an inflexible embrace; nations, shut to the light of the truth, have been opened to receive it; whole nations



have been lifted out of the darkness of idolatry and superstition, to take a place by the side of the Christian nations of the globe; and countries, where forty years ago the missionary of the cross could not step a foot, are to-day freely opened to the gospel. Time is too short to narrate what God has wrought in his kingdom. And in all the work of these four decades, this church has been permitted to be not only a looker on, but an actor. In view of all these facts, and more, do we not well to pause and remember all the way by which God has led this church these forty years?

I. The causes which led to its formation naturally offer themselves for consideration at the start.

(1) One of the material causes which appear on the surface was the overflowing fulness of the meeting-house of the First Church, consequent upon the rapid growth of the village, and the hope, since amply realized, that the need of a church to accommodate this growth would be even greater. The originators of this enterprise state as much in their petition for the sanction of the parent church. Four years before, the West Church had colonized; and they say,—“Very soon after our friends of the West Parish left us, their places were supplied by those who had come among us, and had been waiting for the privilege. Since that time additions have been made to the population of our village sufficient to constitute an entire congregation; and most of these, so far as they feel any interest, would prefer to worship with us. But they cannot find room here, and they seek for places where they can obtain admission, or they remain at home and neglect religious worship. \* \* \* The field of labor for this church is already very great, and is constantly increasing. But when we look around us upon our new neighbors, what shall we say to them? We cannot invite them to join us, for we have no place for them.” Here is given one of the prominent reasons why Samuel Fletcher and his companions undertook this step. I beg you will keep it in mind, as refuting an error I shall hereafter mention, respecting the causes of the origin of this church and society, which has gained surprising belief in some minds.

The growth of the town, however it may have disappointed these pioneers in the near future, subsequently more than justified their hope. The growth of the past eight years establishes their prescience. The population of the central wards is to-day nearly as great as the population of the whole city in 1870. In 1837 the population of the whole town was about 4,500. To-day it approximates 16,000. The population of the village in 1837 was about 2,000. To-day it is about 11,500. The estimated population, south of the present town hall, forty years ago did not much, if any, exceed 1,000. To-day the population of the same territory is nearly eight times as great.

It will be seen that in forty years the whole population of Concord has increased about three and one half times, and the population of the central wards, then known as the village, has increased about six times. At the time of the formation of this church, there were in the village six churches, including a society of Friends, which was discontinued in 1840. To-day, including one Advent society, and the Catholic church, there are twelve churches to accommodate the present population of the same territory. Thus you will see that the relation of the growth of churches to the growth of population is about two to six.

These facts establish beyond question the wisdom of the founders of this church and society. Indeed, as early as 1852 it was felt that the time had come for the South Church to colonize. The house became too narrow for the congregation, which had grown with the city, till from about two hundred it had increased to fill the spacious edifice. Therefore the question of enlargement was agitated. At that time the thought of forming another church, to accommodate the overflow, was discussed. For some reason the excellent plan was not carried out. The First Baptist Church colonized under the lead of Dr. Cummings, and the necessity for the present was met. The first cause, then, of the formation of this church, was the growth of the village.

(2) Another material cause at work on the surface to occasion the formation of this church was, doubtless, the "season of unusual business activity" which prevailed in Concord and elsewhere. It was during this "season" that the South Congregational Society was formed and the first house erected. It

is most natural to suppose that the extravagant pecuniary expectations which this period of speculation engendered, enlarged men's thoughts in other channels, and made them feel fully equal to the pecuniary burden incident to the establishment of a church and religious society on a sound pecuniary basis. How substantial these expectations were, the subsequent narrative will prove. However, this sudden phantom of prosperity, though like a will-o'-the-wisp, was manifestly a divinely appointed cause of the formation of this organization, for it rose above and superior to all obstacles and reverses, pecuniary and otherwise, and has received, oftentimes and in many ways, manifest tokens of divine favor.

(3) A more important cause than any other was a conviction that the time had fully come when the interests of Christ's kingdom required that this step be taken. That this consideration was uppermost in the minds of the originators of this enterprise will appear from the reasons they give. I find in the records of the first church, under date of Nov. 4, 1836, that at a regular church meeting, Samuel Fletcher, Asaph Evans, George Hutchins, Samuel Evans, George Kent, Amos Wood, and N. G. Upham stated that they, together with Gen. Joseph Low, had erected a house of worship in the south section of the village, and that a religious society had been formed, and that it was their wish to form another Congregational church. They also stated at that time the reasons for their movement, which I here quote in part in their own words: "We have felt constrained by a sense of duty to take this step." "The place where we worship has become too strait for us." "Additions have been made to the population of our village sufficient to constitute an entire congregation." "The field of labor for this church \* \* \* is constantly increasing." "Can we justify ourselves in sitting here, while hundreds of our neighbors can only stand without and look in upon us, and then turn away and wander like sheep without a shepherd? We think you will not ask it." They did not misjudge the spirit of the mother church to whom they made appeal;—for, under the date above named (Nov. 4, 1836, the date of the letter from which the above quotations are made), I find recorded a vote of the first church, to this effect:

“ *Voted* (by rising), That the statement which our brethren, in the south section of the village, have made of their motives and designs in erecting another house of worship [the house had been built between March and October of the same year] meets with our cordial approbation; and that we will [as the petition had desired] unite our prayers with theirs in seeking the divine direction and blessing on their future movements;— and we most affectionately ask their prayers that the same blessing may rest upon us, that, when the separation shall take place, it shall be sealed with our tears, as was the occasion on the separation of our beloved brethren of the West Parish.” I beg you will also keep this in mind, as indicating the spirit with which this entire transaction was undertaken.

As further and more specifically setting forth the motives of these persons, I quote from the letter in which they asked for dismission from the First Church to form the South. The letter bears date of Nov. 15, 1836, and opens thus: “ We, the undersigned, members of [the First Congregational Church, Concord], believing that the providence of God and the promotion of true religion require the establishment of another Congregational church in this town, severally request of you a letter of recommendation and dismission, for the purpose of being constituted a church in connection with the new house of worship just erected in this village.”

These quotations from the memorials addressed to the first church, and the hearty approval with which they were received, and with which the requests were granted by the parent body, reveal both an unbroken unity of spirit, most gratifying to the pastor under whose ministrations the church had already sent off one large colony, and a motive worthy of such Christian men and women as those whose names are appended to the petitions. The Christian character and good standing of the memorialists are attested by the vote of the mother church, Dec. 11, 1836, to grant their request for a letter, for the purpose specified in it. These are the true causes which were at work to secure the formation of this body.

An idea regarding this movement has gained some prevalence, which may be stated by the following quotation: “ Party politics also ran high, and, if we may credit the recollections of

some of the older citizens, they played no small part in the foundation of the South society. Tradition says that \* \* \*

\* \* \* a wrong count of votes at an annual town-meeting by a moderator led to the determination to found the South society. That it had something to do with such a result is more than probable." To this, reply was made by three members of the South Church, two of whom were connected with the society from its start, as follows: "The separation took place under circumstances not merely amicable, but the old society expressed the most cordial wish that the new should be prospered abundantly in its effort to establish public worship by another Congregational society in a growing portion of the town." This reply is justified,—first, by the "recollections of some of the older citizens," who took part in these transactions; second, by the statements already quoted, which stand on legal record, made by such men as Samuel Fletcher, Asaph Evans, George Hutchins, and N. G. Upham, in regard to their motives for forming another society; third, by the recorded votes of the mother church; fourth, by the uninterrupted cordality of fellowship which has existed between the North and South churches from before the separation until now; and fifth, by the Rev. Dr. Bouton, who gives me authority to say, not only that all such imputations upon the motives of the pioneers of this church and society are "totally false," but also that the world does not afford another such example of three churches,\* colonizing from a fourth, within a space of ten years, without so much as a ripple of discord. His declaration, regarding the harmony with which these separations were effected, is sustained by the records of the First Church, and the preserved declarations of the persons withdrawing. I will quote only from the letters relative to forming this church, which express the dominant spirit governing action in the two other cases. They say,—“We hope you will do us the justice to believe that we do not desire to change our relation to you because we are dissatisfied with it, or because we expect or hope to promote our convenience, or our personal interest or happiness. We assure you that the proposed separation, in itself considered, is painful to

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\*The West Church was formed in April, 1833, the South in February, 1837, and the East in March, 1842.

us. We leave our home, which has become dear to us as the place where most of us received religious instructions and impressions which have resulted in the hopes we entertain of a common interest with you in the love and favor of our common Lord and Redeemer." We "have enjoyed with you precious seasons of prayer and praise and worship, and of the gracious influences of the Holy Spirit, which we shall always remember, and the remembrance of which, we trust, will preserve the affectionate regards which we have so long entertained for you." Are these the words of men who have taken political offence, and who therefore seek to separate themselves with honeyed but lying words? Did the First Church vote to cry, and carry out the provisions of the vote to the letter, when a body of malcontents left? or, when a body of people went to assume burdens under a sense of duty, as they affirm? These brethren and sisters were sent out with prayers and tears and Christian affliction, and the bond of love has never been weakened by any example of jealousies, but is to-day as strong as it was forty years ago, when the founders of this church and society went out from their old home, followed by the prayers and benedictions of those who were left behind. Oct. 27 and 28, 1842, when the First Church left the old house at the extreme north end, for the house erected on the site of the present beautiful edifice, and which was burned to the ground on Sabbath morning, June 29, 1873, services were attended in the old North Church,\* and five hundred and fifty communicants of the four churches sat down to the Lord's table. The chronicler adds,—“The hearts of Christians were drawn into closer union, and solemn pledges of fidelity in the cause of Christ were given to each other. The scene will not be forgotten by the present generation.” The prediction proved true. For this was substantially the formation of a union whose annual meetings, continued without interruption to this day, have been rare occasions of mutual fellowship and Christian love, strengthening the band which has ever bound the Congregational churches of this city together. I think I speak the sentiment of all the children, when I say that we have not ceased to love the venerable mother which bore us. The whole record of facts, and all the recollections

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\*Burned Nov. 18, 1870.

of those whose recollections on the subject are worth anything, contradict the charge that any other thought than the needs of Christ's kingdom, in a rapidly growing community, had anything to do with founding this church and society.

II. Having canvassed the facts in regard to the causes which led to their formation, I shall now ask your attention to a few facts relative to the *material* history of the church and society. I begin with this,—for the first step taken towards a new church was the formation of an ecclesiastical society. For convenience of discussion, I shall divide this branch of my narrative into periods.

(1) The first period I shall call that of initiation, comprising the time between the first meeting, and Feb. 1, 1837, at which time the house was dedicated, and the church organized by ecclesiastical council. Those wayside talks and fireside conferences which always preface any great movement, the pen of history can never record. But the first account of any definite, systematic movement in the direction of a new church, is thus given by the records: "At a meeting of sundry individuals of the First Congregational Society, holden at Mr. Asaph Evans', May 9, 1836, Sam'l Fletcher, Esq., was chosen chairman, and Amos Wood, secretary." At this meeting Mr. Nathaniel G. Upham, Mr. George Hutchins, and Mr. George Kent were chosen a committee "to make inquiry and obtain prices for lots of land suitable to build a meeting-house upon." At the same meeting Mr. Asaph Evans was "requested to circulate a paper for signatures." At a meeting held a week later (May 16), the committee reported, as a suitable lot of land, that owned by N. Call, at the corner of Pleasant and Main streets, the price of which was \$1,200. Mr. George Hutchins was instructed to take a deed of the lot in behalf of the meeting. At the same time it was voted "That we form ourselves into a religious society by the name of South Congregational Society, Concord." Legal notice of the meeting and its action was given through the *New Hampshire Observer*. A committee, consisting of John Chandler, Geo. Kent, and Geo. Hutchins, was chosen to "report a constitution and by-laws." May 16, 1835, then, is the date of the formation of the society.

July 18 "a meeting of the South Congregational Society" was held at the house of Asaph Evans, at which it was voted to secure the names of such persons as would be willing to proceed in the erection of a house of worship, provided it and the land did not exceed six thousand dollars in cost. The actual expense was about \$10,000. At the same meeting Mr. P. Watson, Mr. A. Evans, and Mr. N. G. Upham were appointed a committee to secure a plan of the new house. August 1, the rules and by-laws were adopted, agreeably to "an act of the legislature, passed July 3, 1827."

The first annual meeting of the society, after its formation, May 16, 1835, was held March 23, 1836. The only recorded acts of this first annual meeting were the election of officers, and the appointment of Amos Wood a committee to obtain signatures to the constitution.

The next legally warned meeting of the society was called to meet on the 12th of October, 1836. Between this date and the last meeting the new house of worship had evidently been built,—for the business transacted related to the purchase of stoves, funnel, table and chairs, and an organ, which the committee named were authorized to purchase "on account of the society," when the subscription for its purchase should have reached the sum of \$800. A committee, consisting of Mr. N. G. Upham, Mr. Sam'l Fletcher, and Mr. Geo. Kent, were appointed by the same meeting "to procure a candidate to preach in said house."\*

The house was dedicated February 1, 1837. In the *Statesman* of February 4th of that year, I find the following notice: "The new Congregational church in this town was dedicated with the usual ceremonies, on Wednesday, Feb. 1st. The pews were sold on the afternoon of the same day, and the church was organized in the evening." The same notice gives the following description of the new edifice: "The house is situated at the corner of Main and Pleasant streets, is 77 by 62 feet† on the ground,—a plain, substantial edifice, built of wood, in the most thorough manner, by Capt. Philip Watson." The base-

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\* A committee was appointed by the members of the proposed church to act with the society, December 16, 1836.

† Mr. Asa McFarland says, 77 by 64 feet.



ment was divided into two stores, fronting on Main street, and "a chapel, 64 by 36 feet, entered by a door on Pleasant street." The chapel occupied the ground where the back store of Mr. Franklin Evans now stands.

Under date of December 16, 1836, a meeting of the persons who were dismissed from the North Church to form this, voted to appoint Asaph Evans, Geo. Hutchins, and Amos Wood a committee to make arrangements for the dedication of the new meeting-house. At a later meeting of the same persons—January 16, 1837—it was voted that the house be dedicated February 1, 1837, and that the services commence at 10 o'clock A. M.; that the pews be sold in the afternoon; that the church be organized on Wednesday evening, the services to commence at six o'clock; "that Rev. Nath'l Bouton be requested to preach the dedication sermon;" and "that the North and West Parish churches in Concord, the churches in Pembroke, Chichester, Hopkinton, Dunbarton, and Henniker, be invited to attend by pastor and delegate." The church was dedicated according to the programme. Rev. Nath'l Bouton preached the sermon, and Rev. A. Burnham offered the dedicatory prayer. An original hymn, written for the occasion by N. G. Upham, was sung to the tune of Old Hundred.\*

With a house of worship erected and dedicated, and a church organized to manage and care for its spiritual affairs, we may consider the first period of the society's history closed.

(2) The second period of the society's history I shall place between 1837 and 1842, because that was the period of its greatest financial depression, and because, as will appear, the completion of the Concord Railroad to this place in 1842 materially changed the business aspect of affairs.

At a meeting of the society, held March 8, 1837, a vote was passed which was one of the most important of the period under review, and indeed of the first twelve years of its existence; for it resulted in relations which had decided effect upon the temporal prosperity of the society. On the 20th of February preceding, the church had voted to extend a call to Mr. Daniel J. Noyes, then tutor in Dartmouth college. At this

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\* Bouton's History of Concord, p. 614.

meeting the society voted to concur with the church in extending this call; and the pastoral relation which resulted, in spite of obstacles and discouragements, proved most salutary and successful, laid the foundations for a solid and substantial church and society, which have not yet been shaken, and justified the compliment paid him by Dea. Fletcher when communicating the call: "We want, in the first place, to get a man who will not make any trouble."

The early days of the society were days of small things, and were clouded with discouragements and reverses so great, that at one time it seemed as if the enterprise must be abandoned, and the colony all flock back to the mother church. But the pluck of the pastor, and the iron wills of some of the leading spirits, saved the organization. Mr. Noyes was settled on a salary of \$700 the first year, and \$800 ever thereafter. The total expense of the church for the year was less than \$1,000. Indeed, a vote of May 31, 1837, was, that the assessors should raise by subscription \$800, to defray the expenses of preaching. Subsequently the sum raised was \$1,000, which was afterwards reduced to \$800. I state these fluctuations because they indicate the depressed state of the treasury of the society, and the indomitable purpose of those who formed it. And yet, within this time an organ was purchased and paid for, as a receipt signed by E. & G. G. Hook, on the records of the society, dated May 28, 1838, proves.

I said these were days of small things. The congregation was small; the society did not own a square foot of land on which the new house stood; the house was owned by the seven gentlemen who united in building it; and the society paid a rental of \$50 a year for the use of the vestry, till 1854, when it was purchased with the ground whereon it stood. The gentlemen who had joined together in building the house, of necessity put considerable of their available property into it, and expected to remunerate themselves by the sale of pews, so that the house, the stores and vestry under it, and the land on which the edifice stood, should be held by pew-owners and the society. But meanwhile the financial crash had come. A division of the property became necessary. In this division, the stores and vestry, with the land, fell to private individuals. In the legal

processes of those troublous times the stores came into the hands of persons who were not members of the church nor of the society, which was a perpetual source of disquiet. At one time the threat was made to close the chapel against the church, because the rent was in arrears. In this state of things, when the sale of pews occurred, no title could be given, to the purchaser, of one square inch of ground on which to set it, and he could only buy a seat standing on air. Few were found willing to purchase property with such a title, and those who had pews, as their portion in the division, found themselves in possession of property which could not be sold. The pews were liable under attachment, and it is on record that some of them changed hands five times in one day.

You will thus see that the affairs of the society were in a mixed condition. In fact, it was a body without real or personal property, up to the purchase of the vestry in 1854. These things indicate the burden under which the society struggled. A debt accumulated, which amounted to \$700 in 1842, when it was paid. It was with the utmost difficulty that the necessary expenses were met from year to year. Yet it ought to be said that these men did generously: for in the first year there was paid for the support of the gospel a sum equal to about \$5.33 per capita of the congregation—an average greater by one dollar than is paid to-day.

The cause of this state of things was the business depression consequent upon speculations in Eastern lands—entered into by men who had, by industry, accumulated a comfortable property—which disappointed their expectations, both in regard to increase of business activity and wealth, and the growth of the village. An extract from the *Statesman* of May 13, 1837, will reveal the state of things existing in the financial world when this enterprise was started: "The prevailing pecuniary distress among business men, in business places, is the great topic of conversation everywhere. So much does it appear to monopolize attention, that incidents of interesting intelligence are passed over without observation; so that, from cities, we can scarcely ascertain from the papers what is going on besides the failures of merchants and banks, the depreciating value of

property, the suspension of business, and such occurrences, which, from their frequency and their consequences, are regarded very properly as public calamities." Dr. Bouton, in his *History of Concord*, says,—“The loss to persons in Concord, principally by speculation in Eastern lands, was estimated at from seventy-five to one hundred thousand dollars. The consequence was a pecuniary embarrassment, which lasted long afterwards, and from which some never recovered.” For those days, the depression was doubtless greater in the business interests of Concord than the present stagnation. However, these sturdy people maintained their hold upon this post of Zion, sacrificed beyond what any of their successors are required to do to maintain the institutions of the gospel, paid for its support an average of from one to two dollars a person more than is required now, and were rewarded with success.

Mr. McFarland says, in his history,—“The congregation was small, occupying at first no more than a third part of the spacious house, and some even of that number appeared reluctant to regard the new edifice as their permanent place of worship. The support of religious ordinances, if not burdensome, was so regarded, and at each annual meeting the society found itself in debt. Obligations remained unpaid from year to year, and, in 1842, members of the society, by a special effort, discharged debts amounting to \$700.”

Here we may properly end the second period of the society's history, for, from this time on, the records show an improved condition of things, due in no small degree to the determined perseverance of the pioneers of the movement, and to the energies and efforts of the pastor, of whom the narrative in the church manual says,—“His ministry of about twelve years was such as to strengthen the church and society, and promote the cause of religion in the capital of the state.”

(3) The next period I shall place between 1842 and 1859.

On the sixth of September, the first train of cars came to this place from Boston, which was substantially the opening of the Concord Railroad. This was an event important to the town, upon whose growth and prosperity in no small degree the growth and prosperity of the church and society depended. We cannot wonder that the advent of this epoch in the means

of communication with the outward world was hailed with demonstrations of delight, nor that the people were glad to exchange the canal-boat for the locomotive. It was a long stride on, and was believed to be the dawning of a new era of progress. The subsequent facts have justified this belief.

This church and society were not less interested than the town in this event. They were formed to meet the religious wants of its growth; and here was an unmistakable promise, that what had been fondly but vainly hoped, five years before, was at last to be realized;—and so it was, as our present population, near four times the population of that day, proves beyond impeachment.

As I have said, the society entered upon this period out of debt. May 24, 1841, a vote was passed to instruct the assessors to raise money “forthwith to close up and settle all accounts against the society up to” that date. This period was entered upon, then, without any such trammel. The church and society began to grow in numbers and pecuniary strength, as the records intimate. More money was raised, and debts were not accumulated to have long standing. No records of any considerable indebtedness appear prior to about 1854.

In October, 1845, the state of the pastor’s health prompted him to tender his resignation of the pastoral office, that he might have a year of entire relief from ministerial labor and anxiety. It is high testimony to the regard entertained for him, and the strong hold his ministry had gained upon the hearts of his people, that the church and society “unanimously resolved not to listen to the request of Mr. Noyes for dismissal, but that his desire for a year’s exemption from pastoral duty be granted.” Whether the pastor took all the time given for rest, no records appear to state; but he did visit Europe in 1846, and returned again to his people, who, in the pastor’s absence, had enjoyed the ministrations of Rev. Dan’l Temple, a returned missionary.

September 27, 1849, Mr. Noyes communicated to the church and society the fact that he had been called to a professorship in Dartmouth college, which, upon prayerful consideration, and on account of the state of his health, he had decided to accept. He therefore tendered his resignation as pastor of the church,

which was reluctantly accepted. A council was called, and met October 10, 1849, by whose advice the pastoral relation between Mr. Noyes and this people was dissolved.

It is sufficient praise of this pastorate, which continued twelve years and five months, to say, that it had resulted in removing from the society the cloud which darkened the first five years of its life, and in increasing the membership of the church till it became a large and vigorous body.

October 29 the society appointed a committee of supply, to act with a similar committee of the church. January 17, 1850, the church "voted unanimously to extend an invitation to the Rev. Henry E. Parker, of Eastport, Me., to become their pastor." On the same evening, the society "voted unanimously to concur with the South Congregational Church in extending a call to Mr. Parker." No letter in reply is on the books of either the church or the society; but a record of February 21, 1850, states that an affirmative answer had been received from Mr. Parker, imposing the condition that he be allowed to preach six months, or a year, before settlement. The reason stated by Mr. Parker to the council for imposing this condition was, "health, and other reasons." The proposition was accepted, and he began his labors in April. Thus, within three months and seven days from the dismissal of Mr. Noyes, the church and society had unanimously called his successor,—an expedition of action most complimentary to the outgoing and incoming pastor, as well as to the church and society; for it is unimpeachable testimony to the harmonious state in which Mr. Noyes left his charge, and to the strong hold which Mr. Parker took upon the hearts of the people from the first.

At the close of the year, a committee of the church and society waited upon Mr. Parker, and renewed the call, and urged upon him its acceptance.. The way was not left open for him to decline it, and accordingly he was formally installed May 14, 1851. President Lord, of Dartmouth college, preached the sermon, Rev. N. Bouton offered the installing prayer, Rev. C. W. Wallace gave the charge to the pastor, Rev. W. T. Savage the right hand of fellowship, and Rev. Dr. Burnham addressed the people.

In 1854 the society purchased the vestry, and the land on

which it stood, for the sum of \$500. This involved a debt, which, however, did not stand long. At about the same time a proposition was made to purchase the stores under the church, and the land on which they stood; but this was never done. It was also proposed to purchase land west of the meeting-house, for the purpose of enlargement. Another proposition to increase the accommodations, which had become too strait for the congregation, was to put galleries into the house, and permission was gained from the pew-holders; but the galleries were never put in, and the land never was purchased. Another proposition to provide for the overflow of the house was, as already stated,\* to organize another church still farther south. This plan, by far the best, also failed. In 1857, extensive repairs were made, and the house was put in a better and more attractive condition than ever before. The vestry of the church had been used as a ward-room; but in 1856 the society voted not to rent it further for that purpose.

Sabbath, July 12, 1859, Rev. Geo. Trask had occupied the pulpit of the church, to plead the cause of his warfare against tobacco. That evening a fire caught in a shed next to the church, in the rear, and communicated to the house, which, with several buildings adjoining it, was totally destroyed. Scarcely anything was saved. Thus the church and society were turned out in the cold. But this sad providence has been characterized, by those who were afflicted, as a blessing in disguise. And so we close this period of the material history of this church and society in dust and ashes.

(4) We begin the fourth period—which ends with February 1, 1876—with the church and society stripped of every dollar of property owned by them, except a small sum from insurance, the strip of land on which the lecture-room stood, and a pile of smoldering embers on which, phoenix-like, to lay the foundations of its new self. Phoenix hall was immediately secured, in which to hold Sabbath services. Evening meetings during the week were held in Moore's block. The Unitarian and First Baptist houses were at once tendered to the bereaved congregation; but these offers were declined with thanks, except the use of the First Baptist vestry for society meetings.

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\* See page 8.

Three days after the fire a committee had been appointed to examine lots. July 18, a committee of seven was appointed, "to devise some plan which should be pursued to raise the necessary funds" for erecting a new house of worship. July 25 the committee reported a plan, which was finally adopted and pursued. It was, in brief, to sell one hundred of the most eligible pews for a sum sufficient to cover the estimated cost of the building, the value of each pew to be assessed according to location. Payments for pews were to be made, one fourth in thirty days, and one fourth each in three, six, and nine months. The pews over the one hundred subscribed for were to be held by the society, with power not to sell, but to rent, on condition that they should keep the whole property insured, and on the further condition that they should contribute towards the new house "any amount received by them for the sale of their interest in the old meeting-house lot" —\$1,100. The plan reported by the committee also provided that galleries should be erected at any time "by a vote of two thirds of the pew-owners present at a meeting duly notified for that purpose." The amount raised by this plan was \$20,530. July 26, after some difference of opinion, the present lot was selected, and the committee to whom the matter was referred were authorized to secure a title, to be conveyed to the South Congregational Society in trust for the pew-holders. It was decided to build of brick, and the committee were instructed to push the work as rapidly as possible. September 12 the plan of Mr. Parker, of Boston, was adopted, and the foundations were put in during the fall. It was found advisable and necessary to control a piece of land in the rear of the lot purchased by the society, and it was accordingly bought of Dea. Damon.

May 3, 1860, the corner-stone was laid with appropriate ceremonies. Mrs Sarah R. Hutchins had written a hymn for the occasion, which was sung, Dr. Bouton read appropriate selections of Scripture, the pastor made suitable remarks, and Hon. N. G. Upham, in behalf of the building committee, made a statement of the contents of the box to be placed under the stone. The building was rapidly pushed to completion. The new lecture-room was dedicated November 1, 1860, on which



occasion the pastor preached from Heb. 10:25, first clause. November 27, the house was dedicated—one year four months and fifteen days after the former house was burned. Rev. Henry E. Parker preached the sermon from John 4:21-24, Dr. Bouton offered the prayer of dedication, and the church and society had once more a home.

From a report of the building committee, made January 1, 1862, it appears that the cost of the land and house, as it stands to-day, except the organ, side galleries, and recent additions to the ladies' room (made the past autumn), was \$24,545. This sum includes the bell and fixtures. The indebtedness of the society over assets was reported to be \$1,613.32. January 2, 1867, the indebtedness, which from various causes had reached the sum of \$2,890.50, was reported cancelled, and the society free of debt.

In 1867, it was found that the congregation had outgrown the accommodations afforded by the house, and an association of gentlemen was authorized to put in the present commodious galleries, which was done at an expense of about \$3,300. In 1868, after some difference of opinion about location, our present sweet-toned organ was bought, at an expense of \$4,000. The audience-room, as thus completed, is most attractive and imposing in appearance. The total cost of this edifice, as it now stands, including the bell, the organ, the land, and repairs recently made and contemplated, is about \$36,000. A finer, more commodious, more convenient pile of buildings, for the purposes for which they were erected, does not stand in New England. The society and pew-holders own the whole, except twelve shares of the gallery association, and owe nothing which they have not assets to cover. When we remember the struggles of the first years of this society's existence, and the few who stood under the burden, and the discouragements which would have extinguished the ardor of any but the most determined, and when we see what God has permitted this society to grow to, is it not right that we should remember all the way by which the Lord our God has led us these forty years?

To go back for one or two threads of our narrative. The house which stood where this church now stands, known as the Kent house, was removed to Spring street, and is now the

property and home of Mr. W. A. Stone. It has a historic interest, from the fact that, while standing upon this spot, Baron de Lafayette, during his visit to Concord in 1825, was the guest in it of Hon. Wm. A. Kent.

In June, 1861, Mr. Parker was invited to the chaplaincy of the Second New Hampshire Regiment, and was granted leave of absence for a period whose length circumstances would determine. He returned in August, 1862. In 1866 he was granted leave of absence to visit Europe, and while abroad he wrote a letter from London resigning his pastorate. On his return, a committee of the church and of the society waited upon him, to reverse his decision, if possible. But he chose to adhere to it, and was dismissed by advice of a council, which met March 21, 1866. His pastorate extended over a period of almost fifteen years, and his connection with the people nearly sixteen years. This spacious pile of buildings, erected during his ministry, and these two resolves, bear ample testimony to the strong hold he had gained upon the affections of the people, and the strength which his pastorate brought to the church and society. The church passed this, with other resolutions: "*Resolved*, That we owe a debt of gratitude to the Great Head of the church for an under-shepherd who has so long and so faithfully watched over the spiritual welfare of this flock, and has been so successful as a minister of the Lord Jesus among us." The society passed the following, among others: "*Resolved*, That we are deeply indebted to the Rev. Henry E. Parker for the faithful, successful, and able manner in which he has discharged all the duties incumbent on him as pastor of this church and society." It is no small testimony to the faithfulness of his ministry that to-day the hearts of his old people cling to him with lasting and tenacious affection.

September 24, 1866, the church voted to extend a call to Rev. W. F. V. Bartlett "to preach one year, with a view to settlement at the expiration of that time, or sooner if his health will permit, as pastor of this church and society." The next day the society passed a similar vote. Again, in six months, a pastor had been selected, who was the hearty and unanimous choice of the people. The invitation was accepted; and Mr. Bartlett began his labors in compliance therewith, December 2,

1866, but with a feeling of great uncertainty as to the result, as appears from his letter, dated October 3, 1866. His fears were well grounded, for in May following he felt himself obliged to relinquish all hope of becoming the pastor of the church, and so stated in a long letter which he read on Sunday, May 12, 1867, and which was recorded in full on the books of the church. With reason, this was a great disappointment both to Mr. Bartlett and to the people. Then followed a list of candidates whose name was legion, and for nearly three years this church and society wandered up and down among the clergy in a most forlorn and pitiful manner to find a pastor. Calls were extended to Rev. B. F. Hamilton, of North Andover, Mass., and Rev. J. V. Hilton, of North Bridgewater, Mass., both of which were declined. In the same year unavailing efforts were made to secure Rev. S. C. Bartlett, D. D., of Chicago. At last, after having exhausted the list of available candidates, in sheer desperation the church and society voted, December 1, 1868, to extend a call to Rev. S. L. Blake, of Pepperell, Mass. He accepted, was installed January 27, 1869, and here he is!

This ends the material history of this organization, which for forty years has held this post for the Lord. As a corporate body, to quote from the report of a committee appointed in 1854 to inquire into the matter, "the South Congregational society was without property, either real or personal," worshipped in a house over which they could exercise no control, and paid rent for the room where devotional meetings were held. When this church and society consider that they have raised over \$75,000 for the support of the gospel, have built two houses of worship costing over \$40,000, have purchased three organs costing \$6,400—a total of upwards of \$126,000; and when they consider this spacious edifice, owned free of debt, and excelled by none in its appointments,—they must be compelled to say, with Nehemiah, "This work was wrought of our God."

III. Our plan of narrative brings us now to canvass the Spiritual History of this church and society.

In the present divine economy, the progress of Christ's kingdom has no little dependence upon material things. Prayers

are an imperative necessity, but they are quite as likely to prove effectual, and of faith, if a little money goes with them. On the other hand, it is quite as true that material progress marks off its epochs by eras of religious progress. You will find that a nation's history and a nation's literature are uniformly shaped by its morals and prevailing religious beliefs. But we are not concerned in this narrative to take so wide a view. It is equally and perhaps more visibly true, that the material prosperity of a town, or a district, will be very sensibly affected by the presence or absence of a religious organization in its midst, and by the character and efficiency of that organization, if one exists. Of a truth, John said, "That was the true Light, which lighteth every man that cometh into the world." Concord is able to present a most flattering record of material prosperity, of growth, and of intelligence, because its churches have had spiritual vitality, and impressed themselves upon its morals and society.

We shall find, then, most naturally, that ecclesiastical history includes both material and spiritual. The history of this church is more or less interlinked with the history of the society with which it is associated. In great part, then, we have traced its progress already. But there are certain facts which are independent of any material considerations. To these we turn. This narrative we shall also, for convenience of discussion, divide into periods.

(1) First is the period of Formation. In the records of the First Church, I find, under date of December 11, 1836, a communication from fifty-four members of that church, in which they "severally request of you a letter of recommendation and dismissal, for the purpose of being constituted a church in connection with the new house of worship just erected in this village." The communication proceeds to state reasons for such request, which have already been quoted.\* The request was granted, and twenty males and thirty-four females were dismissed to form the new church. December 30, thirteen more (two males and eleven females) were dismissed, at their own request, making, in all, sixty-seven (twenty-two males and forty-five females)—the original number who were organized into this church.

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\* See page 9.

The first record of any meeting of these persons bears date of December 16, 1836, and was held at the lecture-room of the new church. At this meeting, a committee was chosen to procure a candidate. The same gentlemen were chosen who had been appointed by the society in October previous.\* At the same meeting a committee was chosen to arrange for the dedication of the new house, and also a committee to present articles of faith and a covenant, and make necessary arrangements for the organization of the church. The first named committee consisted of Asaph Evans, George Hutchins, and Amos Wood; the second, of Samuel Fletcher, John B. Chandler, and David Kimball. At a meeting held January 16, 1837, these committees reported, and recommended that the dedication take place on Wednesday, February 1, commencing at 10 o'clock A. M.,\* that the church be organized in the evening, and that the articles of faith in use by the First Church be temporarily adopted. At this meeting it was voted to invite churches as already named.† No record of the letters missive appears; but a record of the First Church, dated January 29, 1837, states that it was voted to comply with the request of the brethren and sisters who desired to be organized into a church—from which it would appear that letters were sent in the regular form. Indeed, the record of the council, preserved on the books of the church, states that it met “pursuant to letters missive from a committee of brethren of the First Congregational Church in Concord.” All the churches invited were represented. Upon proper examination of papers and the facts in the case, the council proceeded to organize the church according to programme. Rev. John M. Putnam preached the sermon, Rev. N. Bouton read the papers relative to dismission, &c., Rev. Jacob Scales offered the consecrating prayer, and Rev. A. P. Tenney extended the fellowship of the churches. Allow me here to remark, in passing, that Rev. Jacob Scales, who consecrated this church to God in prayer, was the first pastor of my childhood of whom I have any distinct recollection.

This child of the old church now had an actual and organic

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\* See page 14.

† See page 15.

existence, and was ready to take the initiative in steps looking to aggressive movements for Christ. February 20 the church voted to call Mr. Daniel J. Noyes to the pastoral office over it. On the eighth of March, as already stated, the society concurred.\* No record of the letter extending the call exists. The action of the church and society was conveyed to him by Dea. Fletcher. Mr. Noyes's reply, however, is preserved, in which he accepted the position tendered him. His engagements at the college were such as to prevent his coming permanently among them till August, but he consented to be ordained and installed the first Wednesday or Thursday in May. Mr. Noyes's reply was dated Hanover, March 8, 1837. March 30 the church met, and voted that the ordination of Mr. Noyes take place Wednesday, May 3, 1837, and also chose the list of churches to be invited. The examination of the candidate took place May 20, by the council, which had met in obedience to the summons of the church by its letters missive. On the following day the installation services took place. Rev. Mr. Bouton preached the sermon, Rev. Mr. Patrick, of Canterbury, offered the ordaining and installing prayer, Rev. Mr. Burnham, of Pembroke, gave the charge, Rev. Mr. Tenney, of West Concord, extended the right hand of fellowship, and Rev. Mr. Clement, of Chester, addressed the people. The new church now had a pastor. May 25, Samuel Fletcher and John Niles were chosen deacons. On the following Sabbath, which was the 28th of May, the communion was celebrated, taking the place of the usual afternoon exercises, as ever after. Here appropriately we may end the first or initiatory period of the history of this church, with its first pastorate begun, its first officers chosen, and its first recorded celebration of the Lord's Supper.

(2) The second period in the spiritual history we shall limit to the first pastorate, in many respects the most important the church has enjoyed.

Daniel J. Noyes was born at Springfield, N. H., September 17, 1811, and was accordingly in his twenty-sixth year when he was installed as pastor of this church. He graduated from Dartmouth college in 1832, was tutor in Columbian college, Washington, D. C., in 1833, graduated at Andover in 1836,

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\* See page 15.

tutor at Dartmouth in 1836-7, pastor of this church from May 3, 1837, to October 10, 1849, at which time he was dismissed to accept the chair of theology in Dartmouth college, which position he held till 1870, when he was appointed to the chair of intellectual philosophy and political economy.

This pastorate of over twelve years and five months was a most eventful and important one. It was important, because it determined the existence and character of the church. It is quite certain that its first pastor left his mark upon it. He has been described as an able and fearless preacher. Evidently, those who sat under his ministry found, every Sabbath, that he gave them something to think of. Such preaching impressed itself upon his people. He was a man of sound Calvinistic belief, and therefore, to-day, this church holds fast to those grand doctrines which underlie hope, and are the framework of the plan of salvation. And if this church has such a spirit of Christian liberality that it is tolerant of others' convictions in non-essentials, and can fellowship different opinions in these matters, yet its platform of doctrine is not substantially different from that which was adopted about 1839, and was printed in the manual published in 1840; and it stands fast by the first principles.

Mr. Noyes has been spoken of as a prompt man. He always began service at the exact time appointed, whether the audience was present or not.\* Hence the young church learned a lesson of promptness. This formative period was controlled by influences which conspired to make it sound and substantial.

This pastorate, especially its earlier years, was an eventful period in the spiritual history of the organization. The anti-slavery movement had gained a great deal of force at this time, and created bitter divisions. Mr. Noyes has told me that if he ever devoutly wished slavery was out of existence, it was when these troubles were shaking the young church. Mr. George Thompson, the famous anti-slavery lecturer, came to

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\*This incident has been told to illustrate this characteristic: These were days of oil lamps. One evening two ladies came to meeting, and found the vestry but dimly lighted, and yet the time of meeting close at hand. They were flattering themselves that for once they were before the minister, and that he would be late. Promptly at the moment the lights were turned on, and there sat Mr. Noyes in the desk, ready to begin the service on the instant. In the dimness of the light they had not seen him.

this country in 1835, and visited Concord in August of that year. His denunciations of slavery caused great excitement, and an indignation meeting was held, participated in by members of both political parties, and resolutions were passed, to which probably not a citizen of Concord to-day would be willing to affix his name as their author. At this meeting Samuel Fletcher was one of the speakers, who was afterwards elected one of the first deacons of this church. The next day notice was given that Mr. Thompson would speak Friday evening at the court-house. Mr. Thompson was the guest of Mr. George Kent. The excitement produced by the announcement that Mr. Thompson was to speak, reached the pitch of a mob. The house of Mr. Kent was surrounded. Mr. Kent and Mr. Thompson went out of the back door, and Mrs. Kent came to the front door, and assured the multitude that Mr. Thompson was not within. On the assurance of Gen. Davis that the obnoxious address would not be made, the multitude dispersed, afterwards burned an effigy in the yard of the State House, ended the fracas with fireworks and discharge of cannon, and went home feeling better if not ashamed. Thus, for once, was free speech prevented in Concord.\*

Of course, such violence of difference in opinion, upon a question so vital as that of the abolition of slavery, could not fail to draw lines of division among the members of the churches, who were men and not angels. The members of this church were divided in sentiment upon this question ;—and yet, August 15, 1839, Mr. Amos Wood, whose anti-slavery sentiments were in advance of those of the majority of the church, was chosen one of its deacons, and held that office till the termination of his relation with it in 1840. Evidence that feeling ran high upon this subject, and was considerably intense on either side, appears from records which can be explained in no other way ; and the impression produced by those records is, that the church did not take a stand in this agitation which was sufficiently advanced to please the readers of the *Herald of Freedom*, and ardent supporters of the principles it advocated.

From a recorded vote of the society, taken April 7, 1842,

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\* See Bouton's History of Concord, pp. 434 and 438, for a full account.



we are led to infer, that the agitators of the anti-slavery movement, who were members of the church and congregation, wanted meetings in the interests of the principles they espoused, and for their discussion, held in the church. The vote was, "that the body of this house be, during the year, closed against any than strictly religious exercises." Whether the vote, taken every year about this time, that the assessors should have *exclusive control* of the house, pointed the same way, I am not able to say. Such votes were passed.

Evidence appears that some of the members endeavored to commit the church to advanced views upon this question. August 15, 1839, it was voted, "That the committee, who were appointed to revise the articles of faith, report on the propriety of including in the manual of the church, to be published, some resolutions on the subject of slavery." September 19 the committee reported the following resolution, which the church voted to print in the manual: "*Resolved*, That, in the opinion of this church, slavery, as it exists in this country, is a sin, and ought to be abolished without delay; and while we hold it to be our duty to do all in our power to remove this great evil, we are aware that good men differ as to the measures to be used in effecting the object, and we accordingly agree to tolerate this difference of opinion."\* While this resolution committed the church to the view that slavery was a sin, and ought to be done away with, and that it "ought to do all in [its] power to remove this great evil," it did not commit the church, as its members who were ardent adherents to the anti-slavery cause had hoped to do, to any definite course of action as a practical expression of its opinion that slavery "is a sin, and ought to be abolished without delay." This dissatisfaction with this action of the church appears in an effort—which was defeated—to persuade it to take an advanced step. It appears that Mr. Chandler requested the church to call "a meeting, to discuss the propriety of passing a resolution to exclude slaveholders from our communion." This request was presented at a regular meeting of the church, October 6, 1839. At the same session it was voted "that such a meeting was not necessary to be held."

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\* This resolution appears, in exactly these words, in the first manual published by the church.

It is proper to remark here, that these same sentiments on the subject of slavery prevailed to a greater or less extent in nearly or quite all our churches in New England. I remember hearing my father and mother say, that the same agitation shook the church of which, when a boy, I first became a member, and that, but for the sturdy pluck and good sense of its pastor, it would have proved fatal. The anti-slavery portion of the church at last forsook it, and drifted into a doctrine known at that time and in that community as non-resistance. Thus the agitation which shook the South Church was but the earthquake of a spirit of reform which had very wide prevalence. The fatal error committed was, not in opposing slavery, but in dropping the most effective weapon with which to oppose it—the church. It is true, these people had notions in advance of their time, and for that reason they should have had patience to wait for the mass of men to be educated to their advanced views: for if they were right—as I believe in the main they were—they could afford to wait. At this distance, it appears that their action in forsaking the church did not a little to damage their cause, put off the advent of the day they were looking for, and introduce it, when it came, with a convulsion which shook the continent. Having known personally many men who were leaders in this reform, my own belief is, that the majority were honest and sincere in their convictions, though urged by their zeal to steps which certainly did not accomplish all they hoped.

The refusal of this church to pass a vote pronounced in its opposition to slavery, and to call a meeting for the purpose of discussing a resolution to exclude slaveholders from the communion, displeased the earnest advocates of anti-slavery sentiments. They could hope for nothing from this source. They therefore forsook its fellowship. This appears from the fact that, in October of 1840, a committee was appointed to commence labor with two for this very offence—John B. Chandler and Dea. Amos Wood. November 25 the church voted to exclude them from membership for having withdrawn themselves from its watch and care, and for joining another meeting. After 1843 I find no records which would imply, in any case, a similar cause of discipline. We may infer, then, that the

disaffection was not very large. Only four or five appear to have come under discipline for the offence of having forsaken the ordinances of the church. However, it is a fact, that, in the church, a very large number had more or less sympathy with these views; but they were loyal to the Lord's visible body, and would not forsake it.

As in other communities, so here, the principles of non-resistance or Comeoutism, as it was called here, I believe, were embraced by the advocates of more extreme measures against slavery. Out of this grew the notion that all time is holy alike, and that Sunday was not different from Monday. Consequently, I have been informed by eye-witnesses, women who held these views used to bring their knitting-work to church, and knit during the hours of divine service, that the click of their needles might be their audible protest against placing one day before another.\* At one time, a man who could not get another opportunity to express his views, and who evidently was not strongly impressed with the sanctity of either the ordinances of the gospel or the ministerial office, interrupted the service, and proceeded to give utterance to his sentiments. He was immediately seized. Being of that belief, he offered no resistance; but those who undertook to eject him found that his non-resistant principles had doubled his weight, and offered most effectual resistance to their efforts. A good many similar incidents transpired during the early years of this church; but it outlived all such convulsions, and did a noble work.

The first pastorate was a fruitful one, and those present members of the church who were received into it during this ministry are proofs that the pungent, strong, and fearless preaching of the pastor told upon the hearts and consciences of the most stubborn. During this period the records bear abundant evidence of the out-pouring of God's Spirit at different times. Although during other years of Mr. Noyes's ministry there seem to have been constant ingatherings, yet 1842 and 1843 seem to have been years of special divine favor, during which eighty-one were added—fifty-one by profession. It was about this time that Elder Knapp, the noted revivalist,

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\* This occurred but once, I have been told, and would not have been tolerated a second time. But this single instance exhibits the spirit which animated some.

visited Concord; but our impression is, that the faithful preaching of the pastor had quite as much to do, under God, with the conversion of these persons, as the efforts of the revivalist.

"By their fruits ye shall know them." The first ministry over this people could bear this test. The original membership was 67—22 males and 45 females. During the pastorate of Mr. Noyes, extending over twelve years and five months, 259 were added—101 by profession and 158 by letter. At the close of his ministry, the church which he found numbering 67, he left numbering 227, a gain of 160. The whole number received by the church from the beginning was 336. Thus we close this period of the history of the church with the question of its existence answered in the affirmative, and with the church grown to such strength as to make its power felt.

(3) The next period we shall limit to the second pastorate. The outlook as we enter upon it is most hopeful. Mr. Noyes, in his letter of resignation, speaks of "the increasing labors of this growing congregation." He also speaks of the union "which has so long \* \* \* and so pleasantly existed." The harmony which prevailed at the close of the first pastorate is attested by the fact that, on the seventeenth of January, 1850, three months after the dismissal of Mr. Noyes, the people united in unanimously extending a call to Rev. Henry E. Parker, of Eastport, Maine. The circumstances of the call, the reply, and the subsequent settlement, have been narrated.\*

Mr. Parker was born at Keene, N. H., April 17, 1820, and was about thirty years of age when called to this pastorate. He graduated from Dartmouth college in the class of 1841, and was tutor in 1843-44; was graduated from Union Theological Seminary in 1847; was ordained, but not installed, at Eastport, Maine, March 13, 1849; commenced his labors with this church in April, 1850, and was installed as its pastor May 14, 1851; was chaplain of the Second New Hampshire Regiment in 1861-62; visited Europe in 1865-66; was dismissed from this church March 21, 1866, and became professor of the

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\* See p. 20.

Latin language and literature in Dartmouth college, which chair he still holds.

The pastorate of Mr. Parker was an eventful period only in those material particulars which have already been narrated. The civil war occurred during his ministry here, but the church does not seem to have been shaken by agitation as it was by the anti-slavery movement, in the previous pastorate. But it was a period of almost uninterrupted growth. Ten of the sixteen years were years of increase. The records of admission show several special seasons of grace. It was during this pastorate that Mr. Earle labored in Concord. Other years witnessed a quiet and healthful growth, but 1857 and 1864 seem to have been occasions of more copious showers of divine blessing. During these two years 102 were added—46 in 1857 and 56 in 1864. Of these, 67 were received on profession of faith, and 35 by letter, during the two years.

At the beginning of Mr. Parker's ministry the church numbered 227; at its close, 347—a net gain during the period of 120. The whole number received from the beginning was 618, when Mr. Parker was dismissed. During this period of nearly sixteen years, 292 were added to the church—186 by profession and 106 by letter. Another says of this ministry,—“It was attended by the most salutary results. The congregation constantly increased, and additions to the church, by profession as well as by letter, were frequently made.” He admirably followed up the work begun under the first pastorate, and deepened its sound doctrinal and religious impressions. Thus this period closes with a society materially strengthened, and a church still more prosperous and vigorous, and better able to take aggressive steps for Christ.

During the interval of three years which elapsed before another pastor was settled, fourteen were added to the church—three by profession and eleven by letter. But the church suffered severe losses, so that when the next pastorate began it numbered but 297. Of the occupants of the pulpit during this interval, and the efforts of the church to secure a pastor, I have already spoken.

(4) The next period we shall place between 1869 and the present, which ends the forty years.

The present pastor was called to this office in December of 1868. He assumed the duties of the pulpit on the first Sabbath of January, 1869, but was not installed until the twenty-seventh. On that occasion, the candidate was examined the evening before, and the installation services were the next morning, as follows: Sermon by Rev. E. A. Park, D.D., of Andover Theological Seminary; installing prayer by Rev. N. Bouton, D.D.; charge to the pastor by Rev. Hiram Mead, of Nashua; fellowship of the churches by Rev. L. H. Blake, of River Point, R. I.; address to the people by Rev. C. W. Wallace, D.D., of Manchester.

The present pastor was born in Cornwall, Vt., December 5, 1834; graduated from Middlebury college in 1859; taught at Randolph, Vt., Lancaster, Mass., and Pembroke, N. H., 1859-62; graduated from Andover Theological Seminary in 1864; was ordained and installed at Pepperell, Mass., December 7, 1864; installed over this church as already stated.\*

Thus far during this pastorate, which has now continued eight years, 224 have been added to the church—141 by profession and 83 by letter. The membership of the church, at the close of 1876, was 420, a net gain of 123. Three special seasons of grace have been enjoyed, during which the larger part of these were added. To God be all the praise.

During its existence of forty years, this church has received to its membership 858—67 original members, 431 by profession, and 360 by letter. Of this number, 264 were dismissed by letter, 18 were excommunicated, 156 have gone to join the church in the Father's house, and 420 are still in its fellowship. Twenty-four of the forty years have been years of gain. The greatest loss in any year was 20, in 1868. The largest number of additions by profession in any year was 44, in 1864; the largest number of additions by letter was 18, in 1838 and in 1875. The largest total of additions for one year, since the first, was 59, in 1875. The largest net gain was 48 in 1875.

Had I the facts and time to do so, it would be most interesting to sketch the characters of some of the members of this church; but it sufficient to say that they have not been lacking

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\*The membership at the commencement of this pastorate was 297.

in fitness for any position, many of them having been called to posts of honor, nor has the majority been unusually wanting in zeal for the Master. To-day only 5 remain who came out from the mother church forty years ago, 51 who united under the ministry of Mr. Noyes, and 164 who united under the ministry of Mr. Parker.

One or two facts relative to church work may fittingly close our narrative. The Sabbath-school has always been held to be a legitimate branch of church work, and has therefore always been under its control. Samuel Fletcher was elected superintendent by the church in 1838,—from which it appears that, from the first, the study of the word of God has had a place in the exercises of the Sabbath. The records are not complete; but such accounts as we have show that, in the early history of this body, a very large per cent. of the congregation remained for Bible study,—at least seventy-five per cent.—a proportion considerably in excess of the present.

One or two interesting facts are worth notice. Four are still connected with the school who were teachers from 1842 to 1846, two being teachers still—Mrs. B. P. Stone and Mrs. Asa McFarland. About a dozen who were pupils then are still in the school in some capacity. People as old as seventy-three were among the students of the Bible. The larger averages of attendance were quite equal to the larger averages of the last six years. I find that, February 12, 1843, there were 260 present—a per cent. of the congregation not equalled in these last days. April 14 and May 19, 1867, during the period when the Sabbath-school was held in the afternoon, on account of the health of Rev. W. F. V. Bartlett, who was then supplying the pulpit, the attendance reached 306—the largest recorded attendance upon the exercises of the school during its existence, but a part of the congregation considerably less than the 260 who were in attendance February 12, 1843. The largest average for any whole year was probably that for 1867, which was 224.

The smallest recorded attendance was February 15, 1845—eleven teachers and seventy-six pupils. But a note in the handwriting of Asa McFarland, who was superintendent at that time, explains: "An exceeding stormy day. Some

churches closed by reason of the weather." The early records of the school show twenty-nine classes, and a commendable regularity of attendance on the part of pupils and teachers. The attendance upon the exercises of the Sabbath-school has not kept pace with the growth of the congregation. If it had, the average to-day would be upwards of 400.

The church now sustains two mission schools, whose numbers exceed 200. One is held in Whittredge's hall, at the South End, and is sadly in need of a chapel to accommodate its growth. This school has been in existence twenty years. The other school is held on the Plains, in a beautiful chapel standing on a bluff above the Soucook river. This chapel has just been enlarged and beautified at an expense of nearly \$300, and was re-dedicated January 28, 1877. This school was established in 1870, and during its seven years of existence has grown from weakness to strength, and has done much for the community in whose midst it is located, affording the people the only means of grace conveniently within reach. These schools give promise of greater things, and are gratifying signs of the aggressive power of the church.

The records of the treasury of the church cover but a small part of its history. However, they embrace a period which fairly illustrates its charitable spirit. During the period covered by the records—eight years—the church has contributed to various charitable objects, at home and abroad, about \$1,600 a year. One year its gifts amounted to over \$2,000. Besides money, the ladies of the church and society annually have sent a barrel or two of clothing to some Western home missionary, amounting in value to upwards of \$100 each. In 1875 the church adopted the plan of weekly offerings, which continues to give satisfaction.

The weekly meetings of the church were,—a lecture on Thursday evening, and the regular church prayer-meeting on Saturday evening. This plan was continued up to 1872. During 1870 a Tuesday evening meeting had been established, at the request of a number of the young people who felt the need of a prayer-meeting for their special growth. The regular prayer-meetings of all the other churches were on Friday. It was therefore voted, January 25, 1872, "That the Thursday evening



meeting (or lecture) and the Saturday evening prayer-meeting be consolidated, and held on Friday evenings."

The church has had eighteen deacons, four of whom are now in service, and nine or ten of whom are still living. The Sabbath-school has had fifteen superintendents, of whom eleven or twelve are still living.

This church has never been wealthy, or fashionable—a most gratifying fact in its history—but it always has been, and is now, a church of the people, as its membership will abundantly testify. It has been the object of some slurs and criticisms; but the lightning always strikes the tallest trees. It has been a working and a persevering church, as its past history and present results testify. It has never been, and is not now, given to a proselyting spirit: its weakness and its error have been in the opposite direction. Its doors are always open to welcome any who may come with us, and it aims to throw out all proper influences and attractions to bring men within its reach; and any who identify themselves with it will find it given to hospitality, and ready to extend the cordial right hand of fellowship to all who will allow themselves to be welcomed. It has always had a goodly array of lay talent to aid the pastor, and a number sufficiently large of those who are willing to have others do the work. There is an immense reserve force, which, if it could be called out and consecrated to active service for the Master, would make the church a vast power. It is in a central position, being at the capital of the state. But that will be of little account if the hearts of its members be not ablaze with love for God, and zeal in his service. If personal experience entitles me to judge, the church is one which treats its pastor with kindness. If there are exceptions, they prove the rule. The rest of the acts of this church, are they not recorded in the book of the chronicles of the kingdom of heaven?

And so this church has held this post for Christ for forty years. Some of them have been years of trial; but may it not be that God has brought us to that point where, as never before, he bids us go over and inherit the rich promises of blessing and increase? Let us set our faces to the future, and not to the past: let us forget the things which are behind. Remem-

bering what God has done, let us expect greater things to come. The past is but a prophecy of what may be if our spirits are in sympathy with a larger blessing; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

## ADDRESS OF REV. D. J. NOYES, D. D.

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### *Members of the South Church and Society:*

Your pastor wrote me, a few days ago, to come down and help you in the pleasant work of a MEMORIAL SERVICE, in accordance with Deuteronomy viii:2. I have come at his and your request, and quite as much, also, by the promptings of my own feelings. Over these forty years memory passes with a strange interest, and lingers fondly and tenderly around the early period of the history of this beloved church, when, in weakness and inexperience, I became associated with it as its first pastor, and received from loving hearts the warm greetings which never became cold. The twelve years of my ministry here are like a dream to me; and yet, to me and many others, they are a most solemn reality, whose impress will be felt on character and destiny forever.

It is very little of the real history of this church, or of any Christian church, that can be written on earth. It is not made up of the ordinary or extraordinary events, or both combined, that attract the eye of man. Its essential materials are the inward experience of its individual members; their spiritual joys and sorrows; their conflicts and their victories; the soul's inner life with Christ. It is, like the book in the Apocalypse, written by a divine hand, and sealed with seven seals. The Lamb in the midst of the throne alone can break the seals, and open the pages that record the work of his grace on hearts redeemed by his blood. That he will do in his own time, and every eye shall read the record. Till then, each individual will mainly read that part of the forty years' history which he has himself contributed.

But there is a history of this church which is external as well as internal; which all its members can read in common, and in which they have a common interest. It may appear at first view, and especially to others, to be made up of almost trifling incidents, characterized by a degree of sameness and quietness that divest them of the interest that gathers around the more exciting events of life, and therefore of little importance. But little and great are relative terms, especially when considered in their real bearing, present and remote. In this view, the incidents, however minute, that go to make up the external history of a church, and contribute to its effectiveness, are greater to its members than events which have stirred nations and shaken continents. What are the wars of all the past centuries of the world's history?—the diplomacy of kings and cabinets? What, I may say, the science and the literature of the ages, so far as respects the real, profounder interests of the soul,—its discipline and culture for a higher life, its preparation for immortal glory and blessedness—the true end of its being? What are these great events, as the world terms them, to the simple facts that constitute the records of this church,—its organization, its pastors, its officers, its members, the preaching of the Word with the worship of the sanctuary, the social study of the Scriptures, the seasons of communion, the meetings for prayer and praise, the goodly fellowship of the brethren and sisters in Christ,—all those unconscious and nameless influences that contribute to the spiritual power of a church? It is no small matter, therefore, so far as concerns ourselves, that we are considering, when we review the history of this church, and record the good hand of our God upon us for forty years, as stage by stage he has led us onward by a better light than the pillar of cloud and of fire that guided the steps of his chosen ones of old.

In 1835 or 1836—perhaps a little before that time—it was the conviction of the pastor of the North Church, Rev. Dr. Bouton, and of some of its most discerning members, that the time had come for a new church organization in this part of the town, to meet the prospective probably more than the then present religious wants of the community. As the result of

that conviction this church was organized, with a membership of sixty-seven—all from the old church. The enterprise was, from the beginning, prompted by love for Christ and his cause, and the organization was completed in the same spirit in which it commenced. The original members, with much self-denial and no small sacrifice on the part of some, left a pastor whom they highly esteemed and loved, and a church in whose welfare their warmest sympathies and tenderest affections had been for many years enlisted, to engage in the new work. My acquaintance with the church, and my special interest in its welfare, commenced almost from its first existence.

In the early spring of 1837, Deacon Samuel Fletcher came to Hanover, where I was engaged as tutor in the college, with a "call" for me to become pastor of the church. I was not taken by surprise, and did not pretend that I was, for I knew that there were movements of the society in that direction; but I did express myself, very decidedly and honestly, that the new enterprise needed for its success an older and an abler man than myself. The deacon did not flatter my vanity at all, and I am not aware that he ever did afterwards. He paid me this very doubtful compliment, as I then regarded it: "The first object," said he, "that we have in view, is to find a man who will do us no harm." That doubtful, negative compliment, as it then appeared to me, is, in my present judgment, one of the highest compliments he could have paid me. I had been requested by the faculty just before this visit to remain in permanent connection with the college. I therefore sought the advice of Dr. Lord in the matter. He kindly expressed his regret at my leaving the college, but added,—“I think, perhaps, you had better go, and, after ten or twelve years of experience and knowledge of the world, you can come back, and do us a better service than by remaining now.” I left, with not the slightest expectation of ever returning to the college as one of its faculty; but, sure enough, in about twelve years Dr. Lord came to Concord, in accordance with his previous suggestion.

I was ordained in May—the third day of May. It was a beautiful day. All nature was joyous. The brethren that composed the council—all of them neighboring pastors—are as vividly before my mind this evening as though the event were

only of yesterday. Rev. Dr. Harris, of Dunbarton, who had retired from the active labors of the ministry, but who still remained senior pastor of the church, was moderator of the council, and conducted the examination. I had grown up with great respect and reverence for the man, and with no little fear of him, which, perhaps, older persons than myself had also felt. It was with some trepidation, therefore, that I appeared before him on this occasion. But the first question he asked removed all apprehension, and I found him then, as ever after, most kind, generous, and considerate. The characteristic of his preaching and the secret of his power may be inferred from a charge which he gave to me some time after, when I was in Dunbarton on an exchange with his associate, Rev. Mr. Putnam: "If," said he, "you want to fill that large church in Concord, go home and preach the doctrines."

After the examination, which was voted satisfactory, the parts were assigned for the ordination service. Dr. Bouton preached the sermon, from the text, "I seek not yours, but you." The sermon I remember well—its ability and appropriateness. The ordaining prayer was made by Rev. Mr. Patrick—Father Patrick, of Canterbury—a man of the tenderest sympathies, of the most genial feelings, who loved everybody, and whom everybody loved—more especially the children; and his love to man was surpassed only by his greater love to his Saviour. He was remarkable in prayer, and I always regarded it as a happy circumstance that this part in the ordination services was assigned him. Dr. Burnham, of Pembroke, gave the charge—a man well remembered and highly esteemed by the older members of this and the North Church. I have ever regarded Dr. Burnham as one of the warmest and most useful friends I ever had. I never asked of him a favor in all my ministry which he did not most cheerfully grant me, even when it discommoded himself. Another brother was there who was very dear to me from that hour, and is dear now in the remembrance of him—Rev. Mr. Tenney, of West Concord. He had a large heart and a warm one, and in it was no guile. He carried it in his face and on his tongue: he was transparent. I think I knew him about as well when he made his first call upon me, as when, many years after, I

parted from him to see his face no more in this world. From him, too, I never asked a favor in vain. He gave me the right hand of fellowship. There was still another man whom I must not forget to mention—a dear friend for many years before I came to Concord, and for whom I still cherish the warmest friendship—Rev. Dr. Clement, of Chester. He was well known to some of you for his eminent social qualities, his remarkable good sense, his more than usual literary attainments, in addition to his high qualities as a preacher. He gave the charge to the people. All that I remember of the charge is what he said on the subject of pastoral calls: “You will of course,” said he, “want to see your minister in your homes; but you must remember that he has other and very important duties to attend to, if he is to be a useful minister. If he calls on you as much as you want to have him, you will not want to have him for your minister but a little while.”

I remained but a few weeks after my ordination, and returned to Hanover to complete my engagement for the year, impressed with the greatness of the work which I had undertaken. Rev. Mr. Goldsmith, who was a classmate with me at Andover, supplied the pulpit most of the time during the summer. I returned in September, and found that we had indeed commenced our march into the wilderness. The great financial crisis of 1837, which prostrated the business of the country generally, fell with crushing weight upon this community, and upon none more heavily than upon most of the leading men in the South Church and society. The house of worship had been built, but only a few of the pews had been sold. The burden rested still upon the original owners, and to that burden was added the expense, to a considerable extent, of supporting the gospel. Owing to the depression of business, the population of the place rather diminished than increased. As might reasonably be supposed, the congregation was small, and continued to be small for a number of years. Few were disposed to cast in their lot in so unpromising an enterprise. Indeed, there were but few additions for some years to any of the religious societies in town. For two or three years we labored on in great despondency, at times almost discouraged. Many were inclined to turn back to their old home. Some thought it would

be better to give up the enterprise entirely. On one occasion, the movement had become so general that some of the leading men in the society were represented as in sympathy with it. Being a little troubled with reports of this kind that came to my ears, I called upon Mr. Fletcher, at his office, to ask what it meant. He straightened himself up in his chair with a dignity which was natural to him, and, on this occasion, with a little more, which he assumed, or which was the expression of very strong and decided feeling on the subject, and said with emphasis,—“It is impossible for us to go back: it cannot be done!”—and then, as if to confirm beyond a doubt what he had said, “The women won’t allow it!” I heard no more from that day of any such movement. The value of a good man, who is at the same time a man of intelligence, decision, and sound judgment, cannot be over-estimated in any important work. I am fully of the opinion that the enterprise, after it had been commenced here, would not have succeeded had it not been for a few men like Deacon Fletcher and Judge Upham.

But our pecuniary condition was not our greatest weakness, nor indeed the smallness of our numbers. We were divided in sentiment and feeling: we were not in harmony with each other. It was just previous to this period that the country began to be aroused to the enormous evil and sin of slavery. It was a most unfortunate circumstance, that the men who were first prominent in that enterprise were not, generally, Christian men, and, not finding so soon as they wished and as fully as they expected, sympathy and coöperation in the church, soon began to regard the church and the ministry as opposed to human freedom and the rights of man; and as the Scriptures did not denounce the sin of slavery in terms sufficiently strong to satisfy them, some rejected the Bible, with the Sabbath and all the institutions of worship. Some of our number were misled by these extreme views. Others, who were not in full sympathy with them, did not at first discriminate between the evil which they wished removed, and the improper means by which some of their brethren proposed to do it. I hardly know of any experience of God’s people in the wilderness that would symbolize the four years of our anti-slavery trials. I can now see that both sides, having equal regard, I believe, to human rights,



probably went to an extreme. One side, in view of the evils that were disturbing the churches, wished to have nothing to do with it in the church; the other side wished to have nothing to do with anything else. But the Lord in his own time gave us deliverance. A few left our fellowship, while others, who in a measure had sympathized with them, were ever after among the consistent and devoted members of the church. Our experience in these early years of dearth and darkness was not without profit to us. We learned lessons of patience and forbearance, and trust in God, which were fruitful sources of blessing in after years. God was humbling us and proving us.

In 1842 the church, for the first time, had rest. We had reached a green spot in our journey: we had come to the groves of palms and springs of water. I think we had got to Elim. Early in the spring of that year the Spirit of God was specially manifested to us as a church. The prayers which had been offered in great weakness during the years of our dependency now seemed to come up as a memorial before God. The first indications of what proved to us a precious revival of religion appeared on a day which the church were observing preparatory to the communion. It was our custom to spend the whole day in religious services preceding every other communion season. In the forenoon we gave the time almost entirely to prayer. In the afternoon we had a discourse particularly appropriate to the coming Sabbath, while the evening hour was spent in free conference and prayer. These days were greatly blessed to the church, and are still remembered by many with deep interest. It was in the evening of one of these days that the manifest tokens of God's presence were with us. Though the Spirit appeared to come to us all with unusual power, the man whose lips seemed to be specially touched with hallowed fire, and whose tongue was loosed to speak with greatest freedom and force, was Mr. James Weeks. He was a warm-hearted, devoted Christian—always in his place, always ready to perform his part, as God gave him ability. On that evening it was manifest to us all that God was blessing him and honoring him with signal expressions of his love. In alluding to Mr. Weeks, I cannot forbear referring to his

wife—one of the most meek and humble Christians that I ever knew—who, under God, was a great blessing to her husband for this world and the world to come, and who, with his help, was honored in training up a large family, almost all of whom, we trust, have their names written in heaven, and some of them are already there. From that time the work went forward quietly with our usual means of grace, observed with somewhat more than usual frequency.

I well remember the first inquiry-meeting, which was held at the pastor's house. A large number were present, and among them one whom I did not expect to see there, though, from his fixed attention to the preaching on the Sabbath, I might reasonably have expected him. But I did not. As he had been a worldly man, and, as I supposed, had not thought much on the subject of religion, I hardly knew how to approach him. At length I said to him, "Mr. —, suppose I should say to you that you had never done a single good deed in all your life—not a single one from love to God?" He answered immediately, and with deep emotion, "I know I never have, and that is what troubles me." I knew then, if I had not been certain of it before, that God's Spirit was with us of a truth.

Soon after this work of grace commenced, Rev. Mr. Cook, of Lebanon, being on his way to Boston, spent the night in town, expecting to leave in the morning. As we had a meeting in the evening he preached, and with so much apparent effect that we prevailed upon him to continue with us. He remained, I think, more than two weeks, and his labors were greatly blessed. Other brethren in the ministry rendered us occasional help at that time, especially Rev. Dr. Young, then of Laconia, one of the most spiritual, heavenly-minded men I ever knew. I remember very distinctly one of his sermons from the text, "We are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." He presented the whole scene so vividly, and pictured so graphically the tribes in the order of their march, that we could almost see them before us, and then made one of his most tender appeals to join the hosts that were moving on to the promised rest.

By that season of refreshing the church was not only enlarged and strengthened in numbers, but greatly encouraged. We could labor in hope, and pray with expectation, that God would revive us again. In due time God did come again, and at this time to the whole community—more especially in connection with our Baptist brethren who had invited Elder Knapp to labor with them. Many of this congregation became interested in religion in connection with that work, and afterwards united with the church. Here I wish to record the very pleasant relations that existed between us and that church. I have occasion to remember gratefully their pastor, Rev. Dr. Cummings, for his uniform kindness and courtesy to me.

The Rev. Dr. Kirk, of Boston, it will be remembered by some of you, spent about a week in town at that time, dividing his labors between this and the North Church. He did a very good work for us. It was during the week of Dr. Kirk's labors with us, or on the last of the week preceding, that Mrs. Deacon Fletcher, who had been failing for some time, died—fell asleep in Jesus. I have not language to express my high esteem, my Christian affection, for that most excellent woman. I boarded in the family of Deacon Fletcher the first year of my ministry, and during all that time, and ever after, I never observed in her anything, in deed or in word, or even in the expression of her countenance, which indicated that hers was not a perfect character. She was a sinner, indeed, saved by grace; and no one was ever more sensible of it than herself, or felt more deeply her entire dependence on that grace. Those of you who knew her best will bear witness with me to her uncommon excellence. Great was the loss which the church experienced in her death, and in the removal, about that time, of her husband to Andover, Mass.

I should fail to do anything like justice to the early history of this church if I should pass over entirely our experience in the matter of deacons. Deacons make a great deal of church history. Our early experience—or, I should say, very early experience in this respect—was about the average of churches. Afterwards no church was ever more favored. The first deacons of the church were Samuel Fletcher and John Niles. Of Deacon Fletcher I need not speak. Deacon Niles was a good

man, and had served in the same office before he came here. But he was quite aged, and had no other business on his hands but his deaconship; and he seemed to regard it as the chief end of a deacon to inform the pastor of everything in the parish that was unpleasant, and particularly calculated to annoy him. In this way he certainly magnified his office, and was very successful; but I knew he meant it well, and I never laid it to heart. One of the deacons, who was elected on the removal of Deacon Niles from town, left us in the anti-slavery controversy. We had then, I believe, but a single deacon—perhaps two. It became necessary, therefore, to elect a number of deacons, to meet more fully the wants of the church. Four were selected; and as the occasion was one of great importance and particular interest, we concluded to have them set apart to their work with special services. We invited some neighboring ministers to assist us, among them Rev. Dr. Burnham. The part assigned to him was the consecrating prayer. After imploring very fervently all the graces and virtues that the apostle thought necessary for a good deacon, he added the petition, "And may they never be the means of turning away the minister." If I should tell you who those men were, you would be ready to exclaim, "How wonderfully was that prayer answered!" if you were not tempted to say, "How unnecessary, in their case, was such a petition!"

There were many persons in the church and society to whom I would like to make particular reference on this occasion; but for obvious reasons I must forbear. But I cannot forbear speaking of old Mrs. Gould and her husband. I remember well the first call I made on her. The house at the time was smoky, and in all respects uninviting and uncomfortable. In the course of the conversation she spoke of God's great goodness to her; her many blessings in contrast with the great trials which some are called to endure; and she referred especially to the apostle Paul. I remember distinctly the thought which passed through my mind at the time,—that I had much rather take the apostle's lot as to trials than hers. You remember her meekness and humility, and quietness of manner. You can almost see her now, sitting as she did by the side of the pulpit, with dress and bonnet all proper but very plain, listening attentively to the

words that were spoken ;—and she was there every Sabbath, though it cost her a walk of a full mile. I think she was a favorite with the ladies of the church, who admired her beautiful Christian character, and who expressed their interest in her in ways conducive to her comfort. Her husband—who must have been one of her greatest trials—was a very son of Belial when I first knew him. He carefully avoided me when it was possible, and showed the greatest dislike to everything said to him on the subject of religion, however remotely. At length the godly influence of his wife was felt even by him, and one day he said to her, “ Perhaps I should go to meeting if the folks showed as much interest in me as they do in you.” The good wife took the hint, and modestly told some of her Christian friends what her husband had said. He was accordingly provided at once with a new suit of clothes,—hat, cravat, and all. The next Sabbath Mrs. Gould rode to meeting, and her husband took his seat at the head of the pew, as attentive a listener as there was in the church ; and for him I trust, as for thousands before and since, it proved true that “ God’s way is in the sanctuary ”—his way of salvation. From that time his whole manner was changed. He welcomed my calls with great interest. When in the town he would cross the street to speak to me. This continued for more than a year. At length he sickened and died. Though his knowledge of divine things was very imperfect, I had hope, the last time I visited him, as he was lying upon his dying bed, that he was a child of God.

There is nothing that I remember with more interest, in the early history of the church,—and that I now regard as conducing more to its true strength and usefulness,—than its social religious services. I have never known a church where they were so well attended, where the members generally so faithfully recognized their covenant obligations in this respect. We adopted different methods from time to time in conducting these services ; but no method appeared to me at the time,—and now appears, after an interval of years,—better suited to our wants than the social study of the Scriptures one evening in the week. Our weekly church meeting was for years substantially a Bible-class, and there was marked progress in the knowledge of the word of God. Two full years we spent in

the study of the Assembly's Shorter Catechism, in the same familiar manner. It was our purpose to grow in knowledge, and in that way to grow in grace. I cannot speak particularly of the work of the church in those early years in the great objects of benevolence at home and abroad. It was our purpose to honor the Saviour in these ways according to our ability, and that purpose, I trust, was measurably accomplished.

I pass over the year of my absence in Europe, when you enjoyed the preaching, and especially the prayers, of that godly man, Rev. Daniel Temple. But the time was at hand when I was called to leave permanently this for another field of labor. The providence of God seemed thus to indicate. I left with sadness the scenes of my first and only labor as a pastor, and the friends whose kindness words can never express,—the remembrance of whose friendship has been very precious since the hour I parted with them as their pastor more than twenty-seven years ago, many of whom have gone to their rest. The happiest years of my life were spent here, and I expect that the dearest recollections of earth will ever centre around this spot. It will be the source of deep regret to my immediate successor here, and my beloved associate at Hanover now, that this occasion should occur during his absence from the country. How much he would have delighted to be here, his deep interest in your welfare, and his faithful labors during so many years for your good, furnish convincing proof. Were he here he would join with me most heartily in thanks to God that he has given to this, our former charge, one so faithful, so able, and so beloved, to be their pastor and teacher. May God bless him, and crown his labors a hundred-fold more than the labors of those who preceded him.

Most of those who were here forty years ago as members of this church have already escaped from the wilderness. They fell by the way, and thus sooner reached the land of their most cherished hopes. They wait for us, their companions and successors, on the other side of Jordan. We will join them soon. We will greet the dear ones whom we loved so well in these earthly relations, who shared with us the joys and sorrows of our pilgrimage. Yes, we will meet them in more genial

climes and in brighter skies. Hand in hand with them will we walk the streets of the heavenly city. Our crowns will we together cast at the feet of Him who bought them for us. With them will we join the everlasting song of praise to Him who has redeemed us with his blood. With deeper joy, with profounder gratitude, will we then remember anew the forty years in which the Lord our God has led us.

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## LETTER FROM REV. HENRY E. PARKER.

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HANOVER, Feb. 22, 1877.

MR. MCFARLAND:

MY DEAR SIR: Accept my thanks for your letter referring to the recent observance of the Fortieth Anniversary of the organization of the South Church, and for your kindly expressed regrets that I was not able to be present. Nothing but my absence from the country at the time prevented my being present, and enjoying the occasion so fitly commemorated. The church and society accepted a duty, delightful as appropriate, in setting apart a day for the devout and thankful recognition of that Providence which led to the founding of that church, and which has signally and graciously accompanied its history hitherto.

It is with an ever-growing interest that I look back upon the sixteen years of my connection with the South Church. I had preached two years before going there, and had my attention variously directed in regard to locating as a pastor. As I look back, I am thankful that God directed my steps as he did, and ordered that my only pastorate should be in Concord, and that the flower and early maturity of my days should be given

to that especial church. The ties binding me to it are still very strong, and my prayer always has been, and always shall be, that heaven's blessing may be upon it.

It has ever been cause for special gratitude on my part that I was permitted to follow in the pastorate that of your first pastor, so eminently wise and devoted in all his labors; and also for those prudent and good men associated with him in laying the foundations of the society, and so faithfully watching over its early and struggling days. We subsequently had struggles, but they were not simply for existence, as in those previous times. God, in his good wisdom, has never left the society without enough to keep it from supineness and stagnation.

When I came to you I found the society in debt—the organ, even, not paid for. In the course of two or three years a strenuous effort was made to remove the debt, and the effort was successful. Two or three years later it was felt to be desirable to renovate and somewhat enlarge the interior of the church edifice. This was done, and the new debt thereby incurred was vigorously met, and also cancelled. We had hardly commenced rejoicing in this, and to be conscious of our easy and independent condition, when the edifice itself, made doubly dear by so much of self-denying effort connected with it, was burned to the ground—and this without any insurance. Then came the arduous effort to erect the new edifice, coupled with the determination that it should be done without the too well and too sorely known incumbrance of a debt. In this the society were ultimately successful. Born and nurtured in hardship, they were never discouraged by it. During all these years, while the current expenses of the society were, for the times, somewhat large, and increasing, yet the gifts to benevolent objects had also a steady, permanent growth; and to the credit of the society it should be said, that its business affairs were always conducted in a genuinely business manner. Among other things may be mentioned the exact uniformity with which each successive treasurer of the society promptly met, at the beginning of every quarter, the quarter's salary of the minister.

Attendance upon the Sabbath services was always good; so, also, was it upon the Tuesday evening lecture, which, how-



ever other weekly services might fluctuate, invariably had an excellent attendance.

I look back with especial joy and gratitude to the history of the Sabbath-school, always, as it was, such a delightful adjunct and coadjutor in the work of religious instruction and influence. My feelings are very similar, also, with regard to our first Mission-school enterprise, so successfully conducted. Of the youth in those days connected with our Sabbath-school, I call to mind at least five who subsequently entered the Christian ministry, and one who consecrated her gifts to missionary labor, and yielded up her beneficent young life on foreign missionary ground.

It is very pleasant, also, for me to think of the character and history of the choir while I was pastor. Composed almost uniformly of those who had or who gained a Christian hope, they, in true harmony and without discord, rendered their valuable and delightful services.

When the civil war broke out the society permitted me to be absent during the year and a quarter I spent with the army, and a few years later they generously gave me the half-year I spent abroad, the usual disadvantages of such absences to a society's interests being happily compensated by the superior men you succeeded in securing as temporary supplies.

There were seasons of marked religious interest during my connection as pastor, when considerable numbers found a Christian hope; but though the church steadily increased, it was by not large but pretty uniform additions from year to year; and none of those then becoming members, so far as I know, have ever fallen under the censure of the church.

I look back with great interest, also, to my long connection with the educational interests of the place, which brought me into such pleasant relations with those esteemed gentlemen similarly associated, with so many valuable teachers, and with such multitudes of the children and youth.

Yet reminiscences like these seem but the smallest part of those which cluster over mind and heart, as memory revives that sixteen years' pastorate. Such affectionate regard as was given from young and old; those innumerable kindnesses to me and mine; the closely connected ties; the flood of every-

day courtesies; the household and individual histories; the wide, intimate, and pleasant intercourse; the religious conversations; the counsels sought and given in so many matters; the tender associations of the sick-room, and the common melting of heart with the bereaved; the sympathetic sharing of both prosperities and sorrows; the rejoicing with those who rejoiced, and the weeping with those who wept—gladness and adversity, marriages and bereavements, births, baptisms, deaths, funerals. What a world of experience and emotion is comprised in a pastor's life!

It would have been a pleasure to me could I have been present at your anniversary, and given expression to the feelings I entertain towards the members and present able pastor of the South Church and Society, and, indeed, towards those other religious societies of Concord with whom my relations were ever so agreeable.

While begging God to forgive its deficiencies, I would be very grateful to Him for all there was of happiness, and whatever there may have been of usefulness, in my pastorate there. For all the members of that flock I once, as an under-shepherd, loved to call my own, do I pray, that "when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

With kindest regards, I remain, my dear sir,

Yours truly,

H. E. PARKER.





MANUAL

OF THE

South Congregational Church

AND

SOCIETY

IN CONCORD, N. H.

FEBRUARY, 1885.

Concord, N. H.

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# HISTORY

## OF THE

### SOUTH CONGREGATIONAL CHURCH AND SOCIETY.

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The first meeting of individuals for the purpose of forming a religious society was held at the house of Mr. Asaph Evans, May 9, 1835. Samuel Fletcher was chairman and Amos Wood secretary. At this meeting a committee was appointed, who purchased a lot of land at the corner of Main and Pleasant streets, for \$1,200, as the site for a meeting-house. At an adjourned meeting, it was voted to form a religious body, to be known as the "South Congregational Society." Also, a constitution and by-laws had been prepared, and a committee of seven had been procured, who were to build the church edifice. On the first day of August, 1835, the constitution and by-laws were adopted, and thirty names were signed thereto as members of the new society.

In the summer of 1836 a new church building was erected on the lot purchased for that purpose by the committee of seven. It was of wood, 77 by 64 feet, with two stores and a vestry on the first floor, with the church edifice on the second floor, and cost, with the land, about \$10,000. The house was dedicated on the first day of February, 1837, in the forenoon. The pews were sold in the afternoon. In the evening of the first day of February, 1837, the South Congregational Church was organized with sixty-seven members, all received from the First Congregational Church in Concord (see catalogue of members).

1. In March, 1837, the church and society extended a call to Rev. DANIEL J. NOYES, then tutor in Dartmouth college, to become pastor. This invitation was accepted, and Mr. Noyes, a graduate of Dartmouth and of Andover Theological Seminary, was ordained and installed May 3, 1837. Sermon by Rev. Dr. Bouton of the North church. Mr. Noyes had a very successful pastorate of twelve and a half years, to November, 1849, when he resigned to accept a professorship in Dartmouth college.

2. Rev. HENRY E. PARKER, of Keene, who was then preaching at Eastport, Me., commenced his pastorate in April, 1850, but was not installed until May 14, 1851. Sermon by Rev. Nathan Lord, D. D., president of Dartmouth college. In 1857 the meeting-house was repaired and improved, but in 1859 (June 12) it was totally consumed by fire, with no insurance. Public services were held in Phenix hall until November, 1860. After much discussion, the society purchased the property on Pleasant street, many years occupied by the Hon. Wm. A. Kent, as the site for their new house of worship. A building committee was appointed, and work was commenced on the foundations in the fall of 1859. The corner-stone was laid, with appropriate exercises, May 3, 1860, and the house was completed and dedicated November 27, 1860. The house, land, furnaces, stoves, and bell cost \$24,545. Mr. Parker's pastorate of nearly sixteen years was attended by the most salutary results. He had leave of absence on two occasions,—from June, 1861, to August, 1862, when he was chaplain of the Second New Hampshire Volunteers, and from September, 1865, to February, 1866, when he went on a European excursion. He resigned while abroad; and a council held in March, 1866, after his return, dissolved his relation with the church and society.

There was no installed pastor of the church from March, 1866, to January, 1869. Rev. William F. V. Bartlett, of Brooklyn, N. Y., was called, and accepted conditionally, but his health failing, he was not installed, though he preached for more than a year, up to May, 1867. In 1868 an invitation was extended to Rev. Mr. Hamilton, of North Andover, Mass., and a little later to Rev. John V. Hilton, of North Bridgewater, Mass., both of whom declined.

But the society was not inactive in the meantime. The house

of worship, as first constructed, had no galleries. In 1867 all the slips were occupied, and there seemed to be a call for more room. To provide this additional space the plan of erecting galleries was suggested. The consent of the society being obtained, galleries containing forty slips were built by twenty-five gentlemen, members of the society, known as "The Gallery Association." There was no organ in the church until 1868, but in the summer of that year the society purchased the one now used at an expense of \$4,000. About \$1,200 more was expended in repairs and improvements on the house and chapel.

3. In December, 1868, the church and society extended a call to Rev. SILAS L. BLAKE, of Pepperell, Mass., to become pastor. This call was accepted, and the services of the pastor-elect commenced the first Sabbath of January, 1869. He was installed on the 27th of the same month, the sermon being delivered by the Rev. Prof. Park, of Andover Theological Seminary. Mr. Blake's pastorate of nearly nine years proved very successful. Sunday, February 4, 1877, was observed as the fortieth anniversary of the formation of the church. In the morning the pastor preached a sermon, giving a historical sketch of the material growth and prosperity of the church and society, and in the afternoon he gave a history of the spiritual growth and progress of the church during these forty years. In the morning he was assisted by Rev. Dr. Noyes, of Hanover, the first pastor, and Rev. Dr. Bouton, of Concord; and in the afternoon Rev. Mr. Ayer of the North church, Concord, was also present, and assisted. In the evening Dr. Noyes and Dr. Bouton occupied the time in most interesting and profitable personal reminiscences. The house was crowded, and the occasion was one of great interest. In the fall of 1877 Mr. Blake, having received a call to become pastor of a church in Cleveland, Ohio, resigned, and he was dismissed by council October 14, 1877.

Rev. Dr. Wallace, of Manchester, was employed to preach regularly in the church for some six months after Mr. Blake's departure, and continued until another pastor was called. At the close of his services the church passed resolutions expressive of their deep appreciation of his faithful services, and of their affectionate personal regard.

4. In the spring of 1878 the church and society invited the Rev.

CHARLES E. HARRINGTON, of Lancaster, N. H., to become their pastor, which call was accepted. He began his labors in March, and was installed by council April 18, 1878, Prof. William M. Barbour, D. D., of Yale college, preaching the sermon.

April 19, 1882, Bro. Franklin Evans gave the church \$200 "as a nucleus for a fund" to aid the needy members of the church and congregation. This was in memory of his late wife, Mrs. Sarah E. Evans. The church took action on this subject, and the result was that a society was formed, of the members of the church, known as the "South Church Relief Society," for the purpose of accumulating a fund, the income of which shall be applied to the aforesaid charitable object.

Mr. Harrington's pastorate, although short, was a profitable one. He resigned his charge as pastor, and was dismissed by council August 31, 1882.

5. REV. WILLIAM H. HUBBARD, of Merrimac, Mass., was called to be pastor in the spring of 1883, which call was accepted, and he was installed June 4, 1883, Rev. William J. Tucker, D. D., of Andover Theological Seminary, preaching the sermon.

In October, 1883, the National Council of Congregational Churches for the United States was holden in the South Congregational church in Concord, the North church uniting in making the arrangements and in entertaining the delegates. The council continued nearly a week. The meetings, day and evening, were well attended, and were very interesting and profitable.

The interest of the "Gallery Association" has now been purchased by the society, so that now the society owns all those pews, and many others in the body of the house.

For nearly twenty years past the pew-holders have voted to assess a tax upon the pews to defray the larger part of the expense of supporting the gospel, but at their annual meeting in January, 1885, they refused to assess any tax upon the pews; so that hereafter all moneys for the support of the gospel must be raised by subscription until some better way can be devised.

The history of the South Congregational Church and Society is now brought down to February, 1885. Their early years witnessed many doubts and discouragements; but by the blessing of God they were enabled to overcome all difficulties, and be-

come a large and prosperous religious establishment, occupying an important field, with large capabilities of usefulness and blessing to our city and the state.

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## CHURCH OFFICERS.

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### PASTORS.

Rev. DANIEL J. NOYES, ordained and installed May 3, 1836 ;  
dismissed October 10, 1849.

Rev. HENRY E. PARKER, installed May 14, 1851 ; dismissed  
March 21, 1866.

Rev. SILAS L. BLAKE, installed January 27, 1869 ; dismissed  
October 14, 1877.

Rev. CHARLES E. HARRINGTON, installed April 18, 1878 ; dis-  
missed August 31, 1882.

Rev. WILLIAM H. HUBBARD, installed June 4, 1883.

### DEACONS.

SAMUEL FLETCHER,	elected	May 25, 1837.
JOHN NILES,	"	May 25, 1837.
AMOS WOOD,	"	August 15, 1839.
DAVID KIMBALL,	"	March 3, 1842.
EPHS BURNHAM,	"	August 31, 1843.
NATHANIEL EVANS,	"	August 31, 1843.
ASA MCFARLAND,	"	August 31, 1843.
CALEB PARKER,	"	August 31, 1843.
JOSEPH FRENCH,	"	July 18, 1850.
GEO. B. CHANDLER,	"	November 4, 1852.
GREENOUGH McQUESTEN,	"	October 29, 1857.
LEVI LISCOM,	"	December 31, 1857.
HAZEN PICKERING,	"	December 30, 1863.
GEO. G. SANBORN,	"	December 30, 1863.
WILLIAM H. ALLISON,	"	July 5, 1872.

CHARLES W. HARVEY,	elected	July 5, 1872.
CHARLES KIMBALL,	"	January 28, 1875.
ALBERT S. HAMMOND,	"	May 5, 1876.
FRANK COFFIN,	"	January 31, 1879.
HENRY A. MANN,	"	January 25, 1884.
WILLIAM A. STONE,	"	February 8, 1884.

### SUPERINTENDENTS OF SABBATH-SCHOOL.

SAMUEL FLETCHER,	5 years.	1838 to 1842, inclusive.
JOSIAH STEVENS,	2 "	1843 and 1844.
ASA MCFARLAND,	2 "	1845 and 1846.
LYMAN D. STEVENS,	5 "	1847 to 1851, inclusive.
SAMUEL FLETCHER,	2 "	1852 and 1853.
GEO. B. CHANDLER,	5 "	1854 to 1858, inclusive.
WM. H. ALLISON,	5 "	1859 to 1863, inclusive.
HENRY E. SAWYER,	1 year.	1864.
CHARLES W. HARVEY,	1 "	1865.
PRESTON S. SMITH,	1 "	1866.
LON WESTON,	2 years.	1867 and 1868.
GEO. E. JENKS,	2 "	1869 and 1870.
HOWARD A. DODGE,	4 "	1871 to 1874, inclusive.
EPHRAIM W. WOODWARD,	3 "	1875 to 1877, inclusive.
RUFUS P. STANIELS,	2 "	1878 and 1879.
HOWARD A. DODGE,	1 year.	1880.
MOSES R. EMERSON,	2 years.	1881 and 1882.
ROGER E. DODGE,	1 year.	1883.
WILLIS D. THOMPSON,	2 years.	1884 and 1885.

(Now in office.)

## CONFESSION OF FAITH.

1. We believe in one living and true God, the Creator, Preserver, and Governor of the universe,—Father, Son, and Holy Ghost; in essence one, and equal in all divine attributes.

2. We believe that the scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete system of divine truth, and furnish the only perfect and authoritative rule of faith and practice.

3. We believe that God hath made all things for himself, controlling and overruling all events in the universe according to an unchangeable and infinitely wise and benevolent plan.

4. We believe that our first parents were created in the image of God, but that in consequence of their disobedience they fell from their happy state, and that all their posterity come into the world destitute of holiness.

5. We believe that the Son of God, by his obedience, sufferings, and death, hath made complete atonement for the sins of the world.

6. We believe that repentance toward God, and faith in our Lord Jesus Christ, are the conditions of salvation.

7. We believe that God is no respecter of persons, but that the offer of salvation is freely made to all, and that whosoever will may be saved; but that the natural heart is such that no man will come to Christ except the Father, by the special and efficacious influences of the Spirit, draw him.

8. We believe that those who do truly repent and believe were chosen of God in Christ before the foundation of the world, that they should be holy and without blame before him; that they are justified by his grace, sanctified by the Holy Spirit, and kept by the power of God, through faith, unto salvation.

9. We believe that Jesus Christ has a church in the world, and that he has appointed the two sacraments,—baptism and the Lord's supper,—to be observed to the end of time.

10. We believe that those, and those only, who give evidence of having been created in Christ Jesus unto good works ought to be admitted to the communion of the church, and that parents in the visible church ought to give up their infant offspring to God in baptism.

11. We believe that there will be a resurrection of the dead, both of the just and the unjust, and a day of universal judgment; that the wicked shall go away into everlasting punishment, but the righteous into life eternal.

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## FORM OF ADMISSION.

[The Pastor shall address those uniting with the church on profession of faith as follows:]

*Dearly Beloved:*—Believing that you have been drawn by the Spirit of God, you have presented yourself<sup>es</sup> to enter into one of the most solemn compacts possible, and to perform one of the most important and joyful acts of your life. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will never cease to feel the blessed effects of the dedication you are about to make, and you will ever rejoice that God brought you to this hour; but if your soul draw back, and you put your Saviour to an open shame, this deed and this hour shall be everlasting witnesses against you.

Yet, beloved, we hope better things of you: and, though we have thought it meet thus to admonish you, it is with the calm and cheerful hope that he who has called you in his love, chosen you in his merciful purposes, and adopted you into his family of grace, will never leave you nor forsake you, but will keep you by the power of his Spirit unto the end.

You have been deeply convinced of your personal sinfulness; you have heartily repented; you have believed in the forgiving love of God, through faith in Jesus Christ, without which forgiveness is not possible; you have dedicated your heart and life to him; that dedication you are about to renew before the world, being duly mindful of Christ's injunction that all confess him before men.

Believing that if the Holy Spirit had not drawn you, you never would have come to this hour, you will now give your assent to a covenant between you and your God, and with this church.

[At this time the rite of baptism will be administered.]

[Following the rite of baptism, those uniting by letter will rise, and, with those who present themselves by profession, assent to the covenant.]



## COVENANT.

Acknowledging your infinite obligations to be the Lord's, you profess your desire, in sincerity of heart, and with a deep sense of your unworthiness, to lay hold on his everlasting Covenant. You give up yourself<sup>es</sup> to GOD the Father, as your God, your Father, and your eternal Portion. You give up yourself<sup>es</sup> to the blessed JESUS, the Redeemer and Head of the Church, as your Prophet, Priest, and King, and rely upon him alone for salvation. You give up yourself<sup>es</sup> to the HOLY SPIRIT, and rely upon him for sanctification, guidance, and comfort.

Depending on Divine Grace for assistance, you **HEREBY SOLEMNLY BIND YOURSELF<sup>ES</sup> TO GLORIFY GOD** by a faithful discharge of the duties of sobriety, righteousness, and godliness, and by a diligent observance of all his commandments and ordinances.

You particularly **ENGAGE TO WALK WITH THIS CHURCH OF CHRIST**, faithfully attending the public worship of God, the sacraments of the New Testament, the discipline of his kingdom and all his sacred institutions, and watchfully avoiding whatever is contrary to purity, peace, and love, as becomes the followers of the meek and lowly Jesus.

All this you do, relying on the blood of the everlasting Covenant for the pardon of your sins, and beseeching the glorious God to prepare and strengthen you for every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, dominion, and praise, for ever and ever. *Thus you promise?*

[The Church will rise.]

On your thus professing and promising, we receive you as <sup>members</sup> ~~a member~~ of this Church, and admit you to the full enjoyment of all its privileges,—promising, through Divine Grace assisting us, to aid you in the duties of the Christian life by our prayers and fraternal watchfulness, expecting, in return, the same offices from you, that the purposes of this holy COVENANT may be answered. The Lord make us faithful to himself and to each other.

[At the close of the service the persons admitted will remain and sign the covenant.]

## PRINCIPLES.

1. A Congregational church is a local association of the professed followers of Christ, united into one body by a voluntary covenant, for the purpose of mutual watchfulness and edification, the maintenance of public worship and instruction, the observance of the Christian sacraments, and the extension of the Redeemer's kingdom in the world.

2. Such a church derives all its powers and authority from the Lord Jesus Christ, as set forth in the New Testament, and is fully competent to elect its own officers, admit its own members, administer discipline, and perform any other acts necessary for its own government and welfare, independent of all other ecclesiastical government whatever.

3. While thus independent of all external authority, every such church is one of a sisterhood of churches which are bound together in relations of mutual care and communion, and should conform to the usages and fellowship, as established among Congregational churches.

4. The permanent officers of a Congregational church are pastor and deacons: it may also appoint such committees or other officers as the special emergencies of government or its general interests may require.

5. It is the right and privilege of every Congregational church to take the lead in the regulation of public worship, and in the calling, settlement, and dismissal of its pastors; at the same time it should strive for harmony of coöperation with the religious society with which it may be associated in the maintenance of the institutions of the gospel.

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STANDING RULES.

## MEMBERSHIP.

1. Persons may be admitted to this church on profession of their faith, or by letters of dismissal and recommendation from other churches. Those coming from other churches, having *first* presented their letters, shall, with those seeking admission by

profession, be seasonably furnished by the pastor with the articles of faith, covenant, and rules of the church, and shall then be carefully examined by the standing committee as to their religious experience and doctrinal belief, and, if approved, shall be propounded at least two weeks before the communion; and at the preparatory lecture their names and letters shall be read, when the action of the church shall be taken on their admission. If admitted, they shall publicly enter into covenant with the church, according to the prescribed form, after which they shall be required to sign their names in full to the covenant.

2. All members of other Congregational churches worshipping with this church one year shall be expected to unite with it.

3. All members desiring to remove their relation to some other church of Christ shall make their request in writing, specifying the church with which they wish to become connected, which request shall be presented to the church by the pastor or moderator.

4. Letters of dismissal and recommendation to or from other churches are valid only one year from date, unless good reasons are given why they have not been presented.

#### OFFICERS.

1. The permanent officers of this church shall be, in addition to the pastor or moderator, four deacons, a clerk, a treasurer, and a superintendent of each of its Sabbath-schools.

2. The pastor shall be expected to become a member of the church, and shall read the confession of faith and give assent thereto at the communion next succeeding his settlement. He shall be moderator of the church; but in case of death, *protracted* leave of absence, resignation, or dismissal, a moderator *ad interim* shall be chosen.

3. There shall be a standing committee, consisting of the pastor or moderator, the deacons, clerk, treasurer, and three other brethren, a majority of whom shall constitute a quorum. The deacons, clerk, treasurer, and other lay members of the standing committee, shall publicly assent to the confession of faith, the pastor or moderator reading the same at the preparatory lecture next succeeding their election, after which the deacons, if any have been chosen, shall be ordained by prayer and

the laying on of hands. No person shall be eligible to any office of this church who refuses to comply with the foregoing requirements.

#### OFFICERS' DUTIES.

1. The pastor shall have control of the pulpit and the exercises of public and social worship, shall preach the word, administer the sacraments, preside in the meetings of the church, visit the sick, and take a spiritual oversight of the flock.

2. The deacons shall provide for and aid the pastor in the administration of the Lord's Supper, take the oversight of poor members needing relief, assist the pastor in the spiritual care of the congregation, and in his absence preside at business meetings in the order of seniority, and act as auditors in approving the accounts of all financial officers of the church.

3. The clerk shall make a faithful record of all business transactions of the church, keep a register of the church members, with the date and manner of their reception and removal, the names of all persons baptized, whether infants or adults, issue letters of dismissal when voted by the church, and at its annual meeting submit a written statement of the whole number of members, resident and non-resident, the admissions (separately specifying the number by profession or letter), deaths, and removals, specifying the number by death, dismissal, or discipline during the year past, and also the names of such members as, having been absent for more than two years and having been reminded of our rules, have neglected to take letters of dismissal. The clerk shall record all the reports submitted at the annual meeting, and call special business meetings of the church when directed to do so by the pastor, or a majority of the standing committee, or on a request in writing signed by ten members of the church, and shall also act as clerk of the standing committee, and keep a record of their doings.

4. The standing committee shall consult and advise in regard to church work, examine candidates for membership, and recommend those whom they approve to the church; inquire into all cases of scandal or public offence by members of the church, which may come to their knowledge by complaint or otherwise, and, in case they deem it necessary, investigate the charges

and report to the church, and seek by all means in their power to promote the purity, growth, and efficiency of the church. They shall assist the clerk in revising the list of members before each annual meeting; they shall report to the pastor all cases of sickness or distress in the church or congregation coming to their knowledge, and they may be called together by the pastor or by the clerk, upon application in writing, by any three members of the committee. No business shall be transacted without a quorum being present.

5. The treasurer shall receive (and with the senior deacon present count), and properly forward, the sums collected for objects of benevolence at the morning service, and shall also receive and apply the collections taken at the communion seasons, according to the rules of the church, and submit a written report at the annual meeting of the amounts collected and the disposition thereof.

6. The superintendents of the Sabbath-schools shall each be the chief executive officer, and have a general oversight of his school, secure proper teachers for the classes, and with the teachers labor for the increase and profitableness of the school, and appoint such other officers as he may deem necessary to assist him in the discharge of his duties, and submit a written report at the annual meeting of the condition and needs of his school.

#### MEETINGS.

1. Meetings for public worship shall be held on the Sabbath; the number and order of these services to be arranged as the church may direct.

2. The sacrament of the Lord's Supper shall usually be administered on the first Sabbath of January, March, May, July, September, and November, and all members of other evangelical churches present shall be invited to partake; and the preparatory services shall be held on the Friday evening preceding, unless otherwise ordered.

3. The first Sabbath evening of each month shall be observed as a concert of prayer for foreign and home missions, and the second Sabbath evening as a concert of prayer for Sabbath-schools, or a Sabbath-school concert.

4. The weekly church prayer and conference meeting shall be on Friday evening of each week. At this meeting any ordinary business may be transacted.

5. There shall be an annual business meeting of the church on the first Thursday evening in January. The order of business at this meeting shall be,—

1. Prayer.
2. Report of clerk.
3. Report of treasurer.
4. Report of superintendents of Sabbath-schools.
5. Election of clerk.
6. Election of treasurer.
7. Election of standing committee.
8. Election of superintendents of Sabbath-schools.
9. Any other business.

All officers shall be elected by ballot, and, with the exception of the deacons, shall hold their office for the year, and until their successors are chosen.

6. Special meetings of the church may be called by the pastor or moderator at his discretion, and it shall be his duty to call such meeting when requested by the standing committee or any five brethren. In the absence of the moderator the senior deacon present may act as moderator *pro tempore*. When destitute of a pastor, all business requiring immediate action may be brought before the church by the senior deacon present, either at its regular weekly meeting, or at the close of any meeting of public worship. Notice of any special meeting may be given at any stated meeting.

#### COLLECTIONS.

1. A weekly collection for charitable objects shall be taken as an offering to the Lord, forming part of the act of worship. The sums thus collected, unless otherwise specified by the donors at the time of giving, or when the pastor, standing committee, and assessors shall by previous notice specify that the collection taken on any Sabbath shall be applied for a special purpose, and for what purpose, shall go into a general fund, to be disbursed annually among the objects to which this church con-

tributes,—at least 20 per centum being reserved for home and incidental charities.

2. The objects of Christian benevolence adopted by this church are the following, which are to receive each the proportion of the whole amount contributed, which is assigned to them as follows :

1. Foreign missions,	24 per centum.
2. New Hampshire Home Missionary Society,	24 “
3. American Missionary Association,	12 “
4. Congregational Union,	12 per centum.
5. Ministers and widows' fund,	5 “
6. Seamen's cause,	3 “
7. Home and incidental charities,	20 “

From the 20 per cent., \$100 per annum shall be paid to the superintendent of the Memorial Sabbath-school, and \$50 to the superintendent of the home school ; and the remainder, if any, shall be appropriated to such objects as the standing committee shall decide.

3. There shall be a collection taken at every communion season, which shall be used to defray the expenses of the communion table, pay the conference tax and the expense of printing the manual, and to aid its needy members, under the direction of the deacons.

#### DISCIPLINE.

1. The occasions of discipline are of two kinds :—private, as where a wrong is done an individual ; and public, where a wrong is done to the Church and the cause of Christ by immoral conduct, or open denial of the fundamental doctrines of the Gospel.

2. In any case of private discipline the rule of Christ recorded in Matthew xviii : 15, 16, and 17, is to be literally followed. And the spirit of this rule should govern the discipline of the church in all cases of public offences.

3. The objects of discipline are twofold :—first, the reformation of the offender by admonition, and, if need be, suspension for a time ; second, if the offender cannot be reclaimed, the final withdrawal of fellowship and his separation from the body of the Church. II Thess. iii : 6, 14, 15.

4. All members who have absented themselves from the care and communion of this Church during a period not less than two years, without removing their relation, shall be addressed on the subject by the clerk with a view to secure such removal ; and in case no satisfactory reason is assigned for such absence when requested, shall be reported by the committee to the Church ; and in case such absence continues for five years in all, it shall be the duty of the Church to dismiss, separate, suspend, or excommunicate, as the case may require.

5. Should any member be brought before the Church by the standing committee, or any individual for an alleged offence, he shall previously and seasonably be presented with a written statement of the charges preferred against him, and of the time and place of hearing.

#### VOTING.

1. All members of the Church of lawful age (21 years) shall have the right to vote on all questions.

All motions and resolutions, except such as relate to admission and dismissal of members, and the appointment of delegates to other bodies, shall be reduced to writing before they are acted upon.

#### AMENDMENTS.

1. The foregoing rules may be altered or amended at any annual meeting of the Church by a vote of two thirds of the members present and voting, *provided* that such proposed alteration or amendment shall be publicly read at a stated meeting of the Church at least four weeks previous to such annual meeting ; and all principles and rules heretofore enacted, inconsistent with the preceding, are hereby repealed.



# CATALOGUE OF MEMBERS.

# REVISED CATALOGUE OF MEMBERS OF THE SOUTH CONGREGATIONAL CHURCH, MARCH, 1885.

The Church was formed February 1, 1837, including sixty-seven members from the First Congregational Church in Concord

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
1	Thomas Chadbourne	Feb'y 1, 1837	From 1st Cong. ch., Concord.	April 29, 1864	Death.
2	Charissa (Green) Chadbourne (Thomas)	"	"	Jan. 19, 1859	Death.
3	John B. Chandler	"	"	Nov. 25, 1840	Excommunication.
4	Sarah Chandler (Timothy)	"	"	Jan. 27, 1857	Death.
5	Ruth [Wilson] Chickering (Elliott)	"	"	March 8, 1844	Death.
6	Abigail Clement (Joshua)	"	"	Nov. 1, 1839	Death.
7	Esther W. Currier (Ira H.)	"	"	Feb. 17, 1841	Excommunication.
8	M. A. H. Estabrook (Wm. W.)	"	"	Nov. 1, 1855	Dis. to Cong. ch., San Francisco, Cal.
9	Asaph Evans	"	"	Jan. 8, 1842	Death.
10	Almira B. Evans (Asaph)	"	"	March 7, 1861	Dis. to Cong. ch., Hopkinton.
11	Samuel Evans	"	"	Feb. 3, 1866	Dis. to Cong. ch., Hopkinton.
12	Sarah C. Evans (Samuel)	"	"	Feb. 3, 1866	Dis. to 1st Cong. ch., Nashua.
13	Samuel Evans, Jr.	"	"	May 2, 1867	Death.
14	Henry Farley	"	"	Nov., 1838	Dis. to Cong. ch., Franklin.
15	Mary T. [Farley] Colburn	"	"	Aug. 31, 1843	Dis. to 2d Cong. ch., Greenfield, Ms.
16	Martha O. Farrand	"	"	Mar. 18, 1863	Death.
17	William Fisk	"	"	Oct. 9, 1854	Death.
18	Margaret C. Fisk (Wm.)	"	"	April 7, 1867	Death.
19	Samuel Fletcher	"	"	Oct. 28, 1858	Death.
20	Nancy B. Fletcher (Samuel)	"	"	Oct. 29, 1842	Death.
21	Ruth W. Fletcher (Dan' H.)	"	"	Dec. 10, 1843	Dis. to ch. in Th. Sem., Andover, Ms.
22	Eliza M. Fletcher (Theodore)	"	"	Mar. 31, 1876	Dis. to Union Cong. ch., Jacksonville, [Fla.]
23	Lydia French (Theodore)	"	"	Feb. 19, 1875	Death.
24	Hannah Gould (Nathan)	"	"	Feb. 4, 1863	Death.

	Feb'y 1, 1837	From 1st Cong. ch., Concord.	Dec. 4, 1868	Death.
25 George Hutchins	"	"	Dec. 2, 1851	Death.
26 Sarah R. [Tucker] Hutchins (George)	"	"	Dec. 2, 1851	Death.
27 Betsey Holt (William)	"	"	Dec. 20, 1840	Dis. to 1st Cong. ch., Nashua.
28 Charlotte M. [Hurd] Davidson	"	"	April 1, 1869	Dis. to Episcopal ch., Bangor, Me.
29 George Kent	"	"	Feb'y, 1838	Death.
30 Lucin A. Kent (George)	"	"	Aug. 31, 1843	Dis. to Cong. ch., Franklin.
31 David Kimball	"	"	Mar. 30, 1843	Dis. to Mt. Vernon ch., Boston, Mass.
32 Elizabeth E. Kimball (David)	"	"	Feb. 24, 1867	Death.
33 Mary Ann Kimball,	"	"	May 14, 1868	Death.
34 Fanny A. Low (Joseph)	"	"	Mar. 30, 1867	Dis. to Cong. ch., Hopkinton.
35 Grace G. Low (William)	"	"	June 24, 1842	Dis. United with Episcopal ch., Bellows Falls, Vt.
36 Clarissa J. [Chase] McFarland (Asa)	"	"	Oct. 3, 1844	Dis. to Green st. ch., Boston, Mass.
37 Mary Mills (Charles)	"	"	March, 1840	Death.
38 Emily Moore (J. W.)	"	"	Mar. 24, 1855	Death.
39 Asa Morrill	"	"	Nov. 29, 1868	Death.
40 John Niles	"	"	Jan. 19, 1874	Death.
41 Olive Niles (John)	"	"	Aug. 13, 1856	Death.
42 Betsey [Robinson] Osgood (David)	"	"	Aug. 9, 1876	Death.
43 Caleb Parker	"	"	Jan. 12, 1867	Death.
44 Abigail D. Parker (Caleb)	"	"	Feb. 11, 1841	Excommunication.
45 Mercy G. Robinson	"	"	May, 18, 1878	Death.
46 Benjamin Rolfe	"	"	Nov. 19, 1857	Death.
47 Sarah H. [Sargent] Pillsbury (Parker)	"	"	Nov. 8, 1859	Dis. to Park st. ch., Boston Mass.
48 Samuel Shute	"	"	June 14, 1855	Dis. to Cong. ch., Orford.
49 M. H. Tenney (David)	"	"	"	"
50 Roswell W. Turner	"	"	July 2, 1841	Death.
51 Elijah Tuttle	"	"	March 7, 1850	Dis. to Mt. Vernon ch., Boston, Mass.
52 Hannah S. Tuttle (Elijah)	"	"	Jan. 16, 1815	"
53 Zerviah Tuttle (Jesse C.)	"	"	Dec. 11, 1869	Death.
54 Mary J. [Tuttle] Turlton (John)	"	"	Apr. 14, 1882	Death.
55 Sarah S. Tuttle	"	"	Nov. 24, 1857	Death.
56 Nathaniel G. Upham	"	"	March 9, 1861	Death.
57 Eliza W. [Harriman] Upham (Nath'l G.)	"	"	October, 1841	Death.
58 Hannah Upham (Ephraim)	"	"	Feb. 25, 1841	Death.
59 Philip Watson	"	"	Nov. 2, 1865	Death.
60 Mary W. Watson (Philip)	"	"	Feb. 27, 1846	Death.
61 Susan Weeks (John)	"	"	Nov. 25, 1840	Excommunication.
62 James Weeks	"	"	Feb. 17, 1841	Excommunication.
63 Mary L. Weeks (James)	"	"		
64 Sarah S. Wilson (Thomas)	"	"		
65 Amos Wood	"	"		
66 Louisa W. Wood (Amos)	"	"		
67				

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
68	Iale E. Crosby	May 28, 1837	From Free ch., Lowell, Mass.	May 2, 1867	Dis. to 1st Cong. ch., New Buffalo, Mich.
69	Joseph French	"	Fr. Cong. ch., Gilmanton Cen.	April 29, 1838	Dis. to Cong. ch., Falmville, Ohio.
70	Mary Ann French	"	"	March 2, 1843	Excommunication.
71	Carlton Heath	"	From Cong. ch., Dunbarton.	Jan. 3, 1877	Death.
72	Ruth Heath (Carlton)	"	"	Sept. 4, 1839	Death.
73	Sally K. Heath	"	From Cong. ch., Hopkinton.	Apr. 12, 1868	Death.
74	Asa Parker	"	From Cong. ch., Fembroke.	Aug. 24, 1879	Death.
75	Relief B. Parker (Asa)	"	"	Dec. 27, 1879	Death.
76	Nathaniel Wheel	"	From Cong. ch., Candia.	Aug. 27, 1840	Dis. to Cong. ch., Candia.
77	Sally Wheel (Nath'l)	"	"	"	"
78	Phoebe Abbott (Geo. D.)	Oct. 1, 1837	From 1st Cong. ch., Concord.	Jan. 3, 1860	Death.
79	Moses Chamberlain	"	"	Nov. 25, 1841	Dis. to 1st Cong. ch., Concord.
80	Mary C. Chamberlain (Moses)	"	"	"	"
81	Melton Chamberlain	"	"	April 1, 1869	Dis. to Cong. ch., Chelsea, Mass.
82	Mary F. [Chamberlain] Crosby	"	"	May 2, 1867	Dis. to Cong. ch., New Buffalo, Mich.
83	Eleanor Johnson	"	"	Febr'y, 1849	Death.
84	Mary A. Williams (I. F.)	"	From Presb'n ch., Derry.	Feb. 19, 1885	Death.
85	Arthur Fletcher	"	Fr. Mercer st. ch., N. Y. City.	May 17, 1869	Death.
86	Sarah W. Sargent (John L.)	"	Profession.	"	"
87	Eliza [Chase] Grover (Joseph)	Dec. 3, 1837	From 1st Cong. ch., Concord.	Feb. 24, 1878	Death.
88	Mary Hutchins (Charles)	"	"	May 23, 1870	Death.
89	Esther Palmer (D. S.)	"	"	May 9, 1845	Death.
90	Nancy W. Stickney (Nathan)	"	"	May 31, 1844	Dis. to Cong. ch., Plymouth.
91	Rebekah [Shattuck] Draper	"	From Cong. ch., Plymouth.	"	"
92	Eliza A. Shute (Samuel)	"	Profession.	"	"
93	Eliza L. Dearborn (A. P.)	"	"	Mar. 15, 1880	Death.
94	Elphalett Gale	"	"	Dis. to Cong. ch., East Concord.	"
95	Hannah Gale (Elphalett)	"	From 2d Cong. ch., Loudon.	April 15, 1852	Death.
96	Tenney K. Gage	Jan'y 7, 1838	"	Aug. 19, 1849	Dis. to " Pine street ch., Boston, Mass.
97	Mary S. Gage (Tenney K.)	"	From Cong. ch., Dunbarton.	"	"
98	Walter Harris, Jr.	"	"	Jan. 16, 1845	Dis. to 1st Presb'n ch., Newark, N. J.
99	Serene C. Harris (Walter)	"	Profession.	"	"
100	McIntire G. Knight	"	Fr. 2d C. ch., Newburypt Ms.	Feb. 13, 1885	Separated.
101	Moses Ordway	"	"	"	Separated.
102	Sarah M. Ordway (Moses)	"	From 1st Cong. ch., Concord.	April 1, 1869	Dis. to Freewill Baptist ch., Concord.
103	Mary Carls (James)	May 6, 1838	From Cong. ch., Goffstown.	Oct. 10, 1870	Death.
104	James Davidson	"	"	June 27, 1839	Dis. to Cong. ch., Goffstown.
105	Jane Davidson (James)	"	Profession.	"	"
106	Wm. W. Estabrook	"	"	Nov. 1, 1885	Dis. to 1st ch., San Francisco, Cal.
107	Susan C. Evans	"	"	Sept. 29, 1848	Dis. to Winter st. ch., Boston, Ms.

108	Nancy Flanders (Ehenezer)	May	6, 1838	Profession.	25, 1859	Dis. (See page 74, Ch. Records.)
109	Nancy C. Glover (John)	Dec.	27, 1860	From 1st Cong. ch., Concord.	Death.	Dis. to Cong. ch., Kingston.
110	Sarah W. Grant (Thayer)	Dec.	2, 1841	From Cong. ch., Worcester.	Dis. to 1st Cong. ch., Manchester.	Dis. to 1st Cong. ch., Manchester.
111	Grace R. (Howe) Buck (Wm. D.)	"	"	Profession.	Feb. 15, 1849	Dis. to Cong. ch., Cliftondale, Mass.
112	Sally Merrill (Merrill)	"	"	From Cong. ch., Chichester.	May 2, 1861	Death.
113	Betsy Shute (Aron)	"	"	From 1st Cong. ch., Concord.	March 7, 1861	Death.
114	Anna Flanders (Charles)	July	1, 1838	Profession.	Feb. 21, 1860	Death.
115	Caroline Kimball (Leonard)	Sept.	2, 1838	From Cong. ch., Goffstown.	April 5, 1846	Dis. to Cong. ch., Groton.
116	Abigail Flanders (Daniel)	"	"	From 1st Cong. ch., Concord.	Mar. 20, 1851	Dis. to Cong. ch., Hopkinton.
117	Nancy Nealey	"	"	From Cong. ch., Northwood.	Feb. 26, 1857	Death.
118	Abigail Weeks	"	"	Profession.	January, 1872	Dis. to Cong. ch., Groton.
119	Harriet N. Tyler	"	"	From Cong. ch., Chester.	Aug. 18, 1842	Dis. to Cong. ch., Harvard, Mass.
120	Jane M. Noyes (Rev. Daniel J.)	Nov.	4, 1838	Profession.	Feb. 1, 1855	Dis. to Cong. ch., Hanover.
121	Ruby B. Preston (Eben C.)	Jan'y 6, 1839	"	Profession.	Aug. 15, 1881	Death.
122	Henry Barnard	"	"	"	April 29, 1810	Dis. to South ch., Andover, Mass.
123	Sarah Haseltine (Hallard)	"	"	From Cong. ch., Northfield.	Dec. 28, 1854	Death.
124	Louisa McAllister (Hugh)	May	5, 1839	From Cong. ch., Canton, Mass.	May 26, 1859	Dis. to Presb'n ch., Clinton, Iowa.
125	Theodore T. Abbott	"	"	Profession.	April 20, 1848	Dis. to 1st Cong. ch., Manchester.
126	Melitable Abbott (Theodore T.)	"	"	"	"	"
127	Elizabeth N. Edmunds	July	7, 1839	From 1st Cong. ch., Concord.	May 1, 1844	Excommunication.
128	Caroline S. Morrill (Asa)	"	"	From Cong. ch., Pembroke.	Oct. 3, 1844	Dis. to Green st. ch., Boston, Mass.
129	Thomas Kent	July	7, 1839	From Cong. ch., Danville, Vt.	March 2, 1848	Dis. to Cong. ch., Hampstead.
130	Mary Ann Kent (Thomas)	Jan'y 5, 1840	"	From Cong. ch., Greenfield, Ms.	July 6, 1848	Death.
131	Lucenia Boynton (L. D.)	"	"	From 1st Cong. ch., Concord.	July 12, 1817	Death.
132	Adeline P. (French) Stevens (L. D.)	March 1, 1840	"	From Cong. ch., Hopkinton.	Oct. 31, 1844	Dis. (See Ch. Records, p. 29.)
133	Charissa A. (Abbott) Pillsbury	"	"	From Cong. ch., Houlisett.	May 2, 1867	Dis. to Cong. ch., Methuen, Mass.
134	Nathaniel Crowell	"	"	Profession.	Feb. 3, 1844	Dis. to Cong. ch., North Andover, Mass.
135	Mary A. Gage	May	3, 1840	From 1st Cong. ch., Concord.	"	"
136	Sarah Davis	"	"	From Cong. ch., Henniker.	Dec. 21, 1848	Dis. to Cong. ch., Dover.
137	Ruth H. Parker	Nov.	1, 1840	From Cong. ch., So. Berwick, Me.	Oct. 24, 1814	Dis. to Cong. ch., Chester, Vt.
138	Lava C. Heath (Solomon)	"	"	"	"	"
139	Lacy M. Tucker	"	"	From Th'l Sem., Andover, Ms.	Nov. 26, 1870	Death.
140	Andrew Rankin	"	"	From 1st Cong. ch., Concord.	Mar. 20, 1859	Death.
141	Lois E. Rankin (Andrew)	"	"	From Cong. ch., Andrum.	Nov. 8, 1847	Death.
142	Harriet S. Sargent (Philip)	"	"	"	Sept. 16, 1854	Death.
143	Epps Barnham	"	"	From Cong. ch., Goffstown.	Oct. 23, 1851	Dis. to Cong. ch., Amherst.
144	Relief S. (Parker) Eastman	"	"	Profession.	May 30, 1850	Dis. to Cong. ch., Blue Hill, Me.
145	Abner M. (Wilcox) Holt	Jan'y 3, 1841	"	From 1st Cong. ch., Concord.	May 13, 1883	Death.
146	Elizabeth E. Brown (John F.)	"	"	Profession.	Oct. 31, 1814	Excommunication.
147	Alanson St. Clair	"	"	"	Feb. 13, 1885	Separated.
148	Caroline St. Clair (Alanson)	"	"	From Cong. ch., Groton, Mass.	Feb. 5, 1844	Death.
149	John F. Tyler	"	"	"	"	"

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
152	Elizabeth Brown (James)	May 2, 1841	From 1st Cong. ch., Nashua.	Feb. 18, 1882	Death.
153	David L. Morrill	July 4, 1841	From 1st Cong. ch., Concord.	Jan. 28, 1849	Death.
154	Mary P. C. [Gould] Cheever	Jan. 2, 1842	From Crombie st. Cong. ch., [Salem, Mass.]	Mar. 20, 1851	Dis. to Crombie st. Cong. ch., Salem, [Mass.]
155	Josiah Stevens	"	Profession.	April 17, 1869	Death.
156	Fanny Stevens (Josiah)	"	"	June 13, 1867	Death.
157	Clara D. [Chadbourne] (Berry), Jackson	"	"	May 2, 1879	Dis. to Shawmut av. ch., Boston, Mass.
158	Alpha F. Stone (Rev. Benj. F.)	"	"	"	"
159	Charlotte A. Williams (W.)	"	"	"	"
160	Susannah Calhoun	Mar. 6, 1842	From 1st Cong. ch., Concord.	Aug. 18, 1844	Dis. to Old South ch., Boston, Mass.
161	Jane M. Pierce (Franklin)	July 3, 1842	From Cong. ch., Brighton.	May 3, 1859	Dis. to Cong. ch., West Cambridge, Ms.
162	James Burgess	"	From 1st Cong. ch., Nashua.	Dec. 2, 1863	Death.
163	Caroline H. [Burgess] Pearson (J. M.)	"	"	June 12, 1849	Death.
164	Mattressa Buttrick (George)	Sept. 4, 1842	From 1st Cong. ch., Hopkinton.	Jan. 11, 1885	Death.
165	Lydia Morrill (D. L.)	"	From 1st Cong. ch., Concord.	Dec. 10, 1843	Dis. to Cong. ch., Franklin.
166	Mary S. White (Robert)	"	From Cong. ch., Danlarton.	Dis. to 1st Cong. ch., Concord.	"
167	Edwin B. Pierce	"	From Cong. ch., Grafton, Ms.	Nov., 1844	Separated.
168	Charles P. Blanchard	"	Profession.	Feb. 13, 1885	Excommunication.
169	Lucretia Blanchard (Charles P.)	"	"	April 21, 1861	Dis. to 1st Cong. ch., Concord.
170	Ira Foster	"	"	June 30, 1844	Death.
171	Esther Foster (Ira)	"	"	Jan. 6, 1883	Death.
172	Jane Fuller (D. G.)	"	"	"	"
173	Martha Lang (Stephen)	"	"	June 29, 1859	Death.
174	Clara N. [Evans] Howe	"	"	"	"
175	Harriet H. Mason (J. L.)	"	"	March 4, 1855	Death.
176	Asa McFarland	"	"	Dec. 13, 1879	Death.
177	Randall Case	"	"	May 1, 1844	Excommunication.
178	Martina M. [Chadbourne] Haven	"	"	April 10, 1845	Dis. to Cong. ch., Stoneham, Mass.
179	Ann M. [Chadbourne] Morey	"	"	"	"
180	Abby [Weeks] Pease	"	"	Aug. 23, 1849	Dis. to 1st Presbyterian ch., Troy, N. Y.
181	Susan M. Weeks	"	"	Oct. 2, 1847	Death.
182	Susan A. Tuttle	"	"	June 27, 1848	Dis. to Mt. Vernon ch., Boston, Mass.
183	Emily J. [Hurnham] Abbott (Walter)	"	"	"	"
184	Mary T. [Hutchins] Low (Franklin)	"	"	Aug. 4, 1849	Death.
185	Frances M. [Stevens] Adams (Rev. E. E.)	"	"	Oct. 13, 1853	Dis. to Pearl st. ch., Nashua.
186	Lydia M. [Woodward] Fletcher	Nov. 6, 1842	"	Dec. 6, 1849	Dis. to 3d Cong. ch., Danvers, Mass.
187	Edward Knowlton	"	"	Mar. 18, 1869	Excommunication.
188	Emeline S. Gilman	"	"	Oct. 29, 1856	Dis. to Cong. ch., Great Falls.
189	Mary E. Prescott (James)	"	"	Feb. 28, 1882	Death.
190	Nathaniel Evans	"	From Cong. ch., Keene.	Dec. 24, 1857	Dis. to Cong. ch., Hopkinton.
191	John Pease	"	From Cong. ch., Chester.	Jan. 16, 1876	Death.
192	Judith Pease (John)	"	"	Oct. 11, 1868	Death.

133	Henry E. Pease	Nov. 6, 1842	From Cong. ch., Chichester.	Aug. 23, 1849	Dis. to 1st Presbyterian ch., Troy, N. Y.
134	Isaac T. Robinson	Sept. 1, 1843	From 1st Cong. ch., Concord.	Sept. 22, 1870	Dis. to 1st Presb'n ch., Ypsilanti, Mich.
135	Sarah E. Evans (Franklin)	Jan. "	"	April 1, 1882	Death.
136	George K. Mason	"	From Cong. ch., Wolfboro'.	Mar. 25, 1847	Dis. to Cong. ch., Lawrence, Mass.
137	Sarah B. P. Mason (Geo. R.)	"	"	"	"
138	Rufus Lane	"	From Cong. ch., Sanbornton.	Oct. 3, 1854	Dis. to Cong. ch., Burlington, Iowa.
139	Ruth Williams	"	From Green st. ch., Boston.	Jan. 21, 1847	Dis. to Mt. Vernon ch., Boston, Mass.
140	Catharine Williams	"	From Garden st. ch., Boston.	"	"
141	Eliza Williams	"	Profession.	July 13, 1875	Death.
142	James Brown	"	"	April 17, 1851	Dis. to Franklin st. ch., Manchester.
143	Alden W. Sanborn	"	"	May 29, 1850	Death.
144	Curtis Fulton	"	"	Dec. 29, 1848	Death.
145	Elizabeth Fulton (Curtis)	"	"	Feb. 13, 1885	Separated.
146	David L. Morrill, Jr.	"	"	April 15, 1852	Dis. to Mt. Vernon ch., Boston.
147	Charles B. Damon	"	"	May 16, 1861	Dis. to Franklin st. ch., Manchester.
148	George R. Williams	"	"	"	"
149	Margaret A. [Nealey] Williams	"	"	Feb. 13, 1885	Separated.
150	James M. Ordway	"	"	Feb. 15, 1849	Dis. to 1st Cong. ch., Manchester.
151	William D. Buck	"	"	April 16, 1869	Death.
152	Franklin Evans	"	"	Feb. 1, 1878	Death.
153	Solon W. Stanley	"	"	Feb. 13, 1885	Separated.
154	George S. Wilson	"	"	Oct. 20, 1873	Dis. to 1st Cong. ch., Manchester.
155	Albert Nielson	"	"	Feb. 15, 1880	Death.
156	Harriet S. [Stickney] Jenks (Edw'd A.)	"	"	Oct. 29, 1857	Dis. to 1st Presby. ch., St. Paul, Minn.
157	Solomon Heath	Mar. 5, 1843	"	Dec. 31, 1846	Dis. to Cong. ch., Auburn.
158	Martina K. Tenney (J. P.)	"	From Cal. ch., Worcester, Ms.	"	"
159	Samuel Colby	"	"	Mar. 10, 1864	Death.
160	Lydia Colby (Samuel)	"	Profession.	"	"
161	Daniel H. Fletcher	"	"	March 9, 1865	Death.
162	Elizabeth A. [Carlisle] Clusman	"	"	Nov. 22, 1853	Death.
163	Hannah H. Page	"	"	Jan. 20, 1848	Excommunication.
164	Mary T. Page (W. H.)	"	"	Mar. 29, 1846	Death.
165	Harriet W. [Evans] Brown (Seth E.)	"	"	"	"
166	Sarah M. Watson	May 7, 1843	From 1st Cong. ch., Concord.	Jan. 3, 1850	Dis. to Cong. ch., Lowell, Mass.
167	William H. Allison	"	From Cong. ch., Sudbury, Ms.	Sept. 29, 1868	Death.
168	Joanna G. Plummer	"	Profession.	Dec. 10, 1853	Dis. to Cong. ch., Franklin.
169	George D. Abbott	"	"	Dec. 26, 1851	Death.
170	Ann E. Kimball	July 2, 1843	From Cong. ch., Amherst.	Dec. 19, 1861	Dis. to ch. at Dartmouth college.
171	Sarah Converso	"	From ch. at Dart. college.	Nov. 26, 1846	Dis. to 1st Cong. ch., Concord.
172	Maria H. Watson (Phillip)	"	From 1st Cong. ch., Concord.	Sept. 17, 1884	Death.
173	Esther Abbott (Joseph S.)	"	From 1st Cong. ch., Lowell.	Dec. 1, 1863	Dis. to Ev. Cong. ch., Westboro', Mass.
174	Emeline Silver (Rowell)	"	Profession.	"	"
175	Helen M. [Colby] Chandler (Geo. H.)	Jan. 7, 1844	From 1st Cong. ch., Nashua.	Sept. 15, 1849	Death.
176	Nathan Kendall	"	"	"	"

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
237	Elizabeth Kendall (Nathan)	Jan. 7, 1844	From 1st Cong. ch., Nashua.	April 28, 1881	Death.
238	Aaron Shute	March 3, 1844	From Cong. ch., Wyfield, Ms.	Feb. 22, 1874	Death.
239	John G. Proctor	"	From Cong. ch., Merrimack,	Oct. 26, 1850	Dis. to Cong. ch., Milford.
240	Mary Proctor (John G.)	"	From Cong. ch., Merrimack,	"	"
241	Nancy Webster (Freeman)	"	From Salem st. ch., Boston.	"	"
242	Mary Ann Evans (Nathaniel)	"	From 1st C'g. ch., Hopkinton.	Dec. 24, 1857	Dis. to 1st Cong. ch., Hopkinton.
243	Eliza R. Clough (George)	"	From Cong. ch., Woburn, Ms.	Mar. 26, 1875	Death.
244	Samuel Farrington	May 5, 1844	From Elliott ch., Roxbury,	June 15, 1855	Death.
245	Martha F. Farrington (Samuel)	"	From Elliott ch., Roxbury,	April 1, 1871	Death.
246	Ann Seavey (John)	Dec. 8, 1844	Profession.	Jan. 10, 1845	Death.
247	Margaret Thompson (James)	May 4, 1845	From Cong. ch., Pembroke.	Dec. 4, 1867	Death.
248	Henry Wood	July 6, 1845	From Cong. ch., Dart. coll.	April 29, 1869	Dis. to West Spruce st. ch., Philadel'a.
249	Harriet F. Wood (Rev. Henry)	"	"	"	"
250	Hannah McGaw	"	"	May 16, 1846	Death.
251	Henry T. Chickering	Jan. 4, 1846	From 1st Cong. ch., Nashua.	Dec. 20, 1872	Dis. to Broadway Cong. ch., Souer-
252	Caroline E. [Carroll] Hall	"	From Cong. ch., Taunworth.	June 22, 1848	Dis. to Cong. ch., Taunworth.
253	Mary E. A. [Brown] Dow	"	Profession.	"	"
254	Simon Dodge	March 1, 1846	From Cong. ch., Canaan.	April 1, 1869	Excommunication.
255	Sarah A. Dodge (Simon)	"	From Cong. ch., Canaan.	Oct. 28, 1856	Dis. to Cong. ch., Canaan.
256	Moses O. Parsons	"	Profession.	Mar. 18, 1857	Dis. to 1st Cong. ch., Manchester.
257	Jonathan H. Coombs	Nov. 1, 1847	From Appleton st. ch., Lowell,	Sept. 23, 1848	Dis. to Cong. ch., Sunbornton Bridge.
258	Sarah Coombs (Jonathan H.)	"	"	"	"
259	Nathaniel Burnham	"	From Cong. ch., Bunker Hill.	May 20, 1852	Dis. to Cong. ch., Dorchester.
260	Sally Bastford	"	From Cong. ch., Conway. [Ill.]	Sept. 27, 1867	Death.
261	Philip Farrington	Jan. 3, 1847	From 1st C'g. ch., Hopkinton.	Mar. 29, 1860	Death.
262	Mary Farrington (Philip)	"	"	July 3, 1849	Death.
263	Luana Chickering (Henry T.)	"	From 1st Cong. ch., Nashua.	Oct. 19, 1854	Dis. to Cong. ch., Winchester, Mass.
264	Martha J. Page (Richardson)	"	Profession.	"	"
265	Jeremiah Ricker	"	From Cong. ch., Plymouth.	Feb. 19, 1857	Dis. to 1st Cong. ch., Concord.
266	Mary G. Stickney (Nathan)	March 7, 1847	From Cong. ch., Plymouth.	June 5, 1870	Dis. to Evang. Advent ch., Boston,
267	Mary Lane (Rufus)	"	"	"	[Mass.]
268	Lynnan D. Stevens	May 2, 1847	From Cong. ch., Hopkinton,	Aug. 23, 1852	Death.
269	Nancy Palmer (Samuel)	"	"	Mar. 27, 1865	Death.
270	Lydia Hardy (Cyrus)	"	From Cong. ch., Thomaston,	Feb. 24, 1851	Death.
271	Lydia Greene	July 4, 1847	From Cong. ch., Merrimack.	April 1, 1857	Death.
272	Sally Chase	"	From Cong. ch., Amherst.	March 3, 1859	Dis. to Elm Place ch., Brooklyn, N. Y.
273	Elizabeth (Eastman) Tripp (E. B.)	"	Profession.	Feb. 23, 1856	Death.
274	Eliza Gray (Calvin)	Sept. 5, 1847	From Cong. ch., Dover.	June 23, 1876	Dis. to Walnut Av. ch., Boston High-
275	Mary A. Estabrook (J. E.)	"	"	April 7, 1866	Dis. to Cong. ch., Dover.
276	Charlotte (Porter) Perkins	"	From 1st Cong. ch., Wells, Me.	Feb. 23, 1870	Death.
277	E. G. Moore	"	"	"	"



278	Harriet S. Moore (E. G.)	Sept. 5, 1847	From 2d Cong. ch., Wells, Me.	15, 1863	Death.
279	Edward A. Jenks	"	Profession.	Oct. 20, 1853	Dis. to 1st Cong. ch., Manchester.
280	Isaiah Hoyt	Nov. 7, 1847	From Cong. ch., Bradford, Vt.	Sept. 12, 1849	Death.
281	Mary Hoyt (Isaiah)	"	"	July 3, 1850	Death.
282	Clara D. Batchelder	"	Profession.	Oct. 26, 1850	Death.
283	James Thompson	Jan. 2, 1848	From 1st Cong. ch., Concord.	June 20, 1850	Dis. to Cong. ch., Sanbornston.
284	Susan Thompson (Rev. J.)	"	"	Oct. 26, 1850	Dis. to Franklin st. ch., Manchester.
285	Margaret S. Pearson	"	"	Mar. 30, 1857	"
286	Robert Woodruff	"	From Free Pres. ch., Newark,	"	Excommunication.
287	Rachel Woodruff (Robert)	"	"	"	Death.
288	Reuben A. Tuttle	"	From Free Cong. ch., Boston,	Feb. 3, 1870	Death.
289	Nancy Nichols (Albert)	"	Profession.	Jan. 20, 1883	Death.
290	Hannah Stuart	Sept. 3, 1848	From Cong. ch., Hopkinton.	"	"
291	Jane M. Stuart	"	"	"	"
292	Tamar Mills	"	"	"	"
293	Mary M. Cavis (John)	"	"	Feb. 20, 1850	Death.
294	Asenath Sawyer (Joshua)	"	"	Feb. 6, 1851	Dis. to 2d Cong. ch., Holyoke, Mass.
295	Harriet N. Evans (Nath'l, Jr.)	"	From Cong. ch., Franklin.	May 2, 1857	Dis. to Cong. ch., Epping.
296	Melinda Turner	"	From Cong. ch., Pittsfield.	May 16, 1856	Death.
297	Mary E. Williams	"	From Cong. ch., Lyme.	May 21, 1854	Death.
298	Harriet W. Babbitt	"	Profession.	May 17, 1883	Death.
299	Harrison W. Babbitt	Nov. 5, 1848	From Union ch., Worcester, (Mass.)	Mar. 15, 1849	Dis. to Union ch., Worcester, Mass.
300	Marilla T. Babbitt (H. W.)	"	From Cong. ch., Lyme.	"	"
301	Stephen D. Greeley	Jan. 7, 1849	From Cong. ch., Gilmanton	"	"
302	Priscilla W. Greeley (S. D.)	"	"	"	"
303	Mary Jane Weston (John)	"	Profession.	"	"
304	Lucia H. [Darling] Greeley	"	"	June 2, 1854	Death.
305	Mary L. Cavis	"	"	June 13, 1851	Dis. to Presby. ch., Stillwater, Minn.
306	Elizabeth L. [Upham] Walker (J. B.)	"	"	Feb. 16, 1851	Dis. to 2d Cong. ch., Holyoke, Mass.
307	Nathaniel L. Upham	"	"	Oct. 16, 1851	Dis. to 1st Cong. ch., Concord.
308	John F. Pease	"	"	March 3, 1859	Dis. to Cong. ch., Manchester, Vt.
309	Hannah M. Weeks (James)	"	"	Feb. 13, 1855	Separated.
310	Edward O. Withington	March 4, 1849	From Cong. ch., Pittsfield.	Oct. 22, 1868	Death.
311	Harriet [Minot] Fletcher (Arthur)	"	From Cong. ch., Brookline, (Mass.)	Oct. 29, 1853	Dis. to Presby. ch., Columbia, S. C.
312	Elizabeth H. Sanborn (A. W.)	"	Profession.	"	"
313	Mary S. Dole	"	"	April 17, 1851	Dis. to Franklin st. ch., Manchester.
314	Ann E. C. Watson	"	"	"	"
315	Henry B. Nealey	"	"	Feb. 27, 1868	Dis. to Cong. ch., Leavenworth, Kan.
316	Elizabeth C. [Parley] Chase	"	"	Feb. 26, 1857	Dis. to Cong. ch., Manhattan, Kansas.
317	Elizabeth C. [Parley] Thayer	"	"	Sept. 27, 1864	Dis. to Cong. ch., Sanbornston Bridge.
318	Helen R. [Dole] Sleeper	May 3, 1849	From 1st Cong. ch., Concord.	"	"
319	John Kimball	"	Profession.	"	"
320	Ruth A. Kimball	June 28, 1849	From Cong. ch., Lawrence, (Mass.)	Dec., 1855	Dis. to Presby. ch., Windham.
321	James W. Sargent	"	From Cong. ch., Warner.	"	"
322	"	"	"	April 8, 1860	Dis. to 4th Pres. ch., Washington, D. C.

Ref.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
322	P. S. Sargent (James W.)	June 28, 1849	From Cong. ch., Warner.	April 8, 1860	Dis. to 4th Pres. ch., Washington, D. C.
323	David Abbott	"	From 1st Cong. ch., Concord.	June 28, 1857	Death.
324	Mary Abbott (David)	"	"	Oct. 30, 1863	Death.
325	Joseph A. Weeks	"	Profession.	Mar. 8, 1855	Dis. to Pine st. ch., Boston.
326	John C. Thompson	"	"	Jan. 31, 1850	Death.
327	Thomas Bailey	Oct. 31, 1850	From Cong. ch., Hopkinton.	May 6, 1855	Death.
328	G. G. Sanborn	Jan. 2, 1851	From Franklin st. ch., Manchester.	Feb. 25, 1877.	Dis. to Plymouth ch., St. Paul, Minn.
329	Jane H. [Abbott] Sanborn (G. G.)	"	"	"	"
330	Ann E. [Webster] Woodward (E. W.)	"	"	"	"
331	George E. Jenks	"	"	"	"
332	E. W. Woodward	"	"	"	"
333	Henry F. C. Nichols	"	"	"	"
334	Eaton Richards	"	"	"	"
335	Maria Collins	Apr. 16, 1851	Profession (See p. 49 Ch. Rec.)	Jan. 6, 1856	Dis. to Centre Cong. ch., Haverhill, Ms.
336	Alonzo Lewis	Apr. 21, 1851	"	Aug. 4, 1854	Death.
337	Caroline G. Chickering (Henry T.)	"	"	Feb. 14, 1865	Dis. to Cong. ch., Fryeburg, Me. [Ms.]
338	Hannah C. Fletcher (Samuel)	June 19, 1851	From 1st Cong. ch., Nashua.	Dec. 10, 1872	Dis. to Broadway Cong. ch., Somerville,
339	Jane E. Butler (Lewis)	"	Profession. [dover, Mass.]	Mar. 22, 1868	Dis. to Cong. ch., So. Reading, Mass.
340	George B. Chandler	Dec. 25, 1851	From Cong. ch., Danville, Vt.	Dec. 1, 1868	Dis. to Evgl. ch., Westborough, Mass.
341	Eliza S. St. Clair	"	"	Aug. 31, 1854	Dis. to ch. in Orland, Cook Co., Ill.
342	Catharine [Rowe] Kimball (Jeremiah)	July 1, 1852	From Cong. ch., Canterbury.	Feb. 6, 1879	Death.
343	Mrs. Thompson Rowell	"	From Appleton st. ch., Lowell,	"	"
344	Newell Greenwood	Sept. 2, 1852	" [Mass.]	Dec. 16, 1871	Dis. to 1st Cong. ch., Nashua.
345	Alvira Greenwood (Newell)	"	"	"	"
346	Frances A. Walker	"	Profession.	Mar. 18, 1858	Dis. to Cong. ch., Bennington.
347	Mary T. [Abbott] Ordway	"	"	Dec. 15, 1853	Dis. to Presby. ch., Freeport, Ill.
348	Elvira N. Allison (David B.)	Nov. 4, 1852	From Cong. ch., Claremont.	Sept. 19, 1854	Death.
349	Elijah Clough	"	Profession.	Oct. 23, 1856	Dis. to Cong. ch. in San Francisco, Cal.
350	John Farley	Dec. 30, 1852	From Cong. ch., Andover, Ms.	Dec. " 1855	Dis. to ch., Windham.
351	Mrs. John Farley	"	"	"	"
352	Thomas Treadwell	"	From Cong. ch., Waterford,	April 29, 1858	Dis. to Cong. ch., Winnebago, Ill.
353	Sarah W. Treadwell (Thomas)	"	" [Me.]	"	"
354	Wm. H. Smart	"	From Cong. ch., Centre Har-	July 11, 1875	Death.
355	Mrs. Wm. H. Smart	"	bor.	"	"
356	Elizabeth Corning	"	"	"	"
357	Maria B. Ames	"	From Cong. ch., Hopkinton.	Aug. 20, 1870	Dis. 1st ch., Omaha, Col.
358	Elizabeth H. Allison	"	From Cong. ch., Fisherville.	Oct. 21, 1871	Dis. Plymouth ch., Minneapolis, Minn.
359	Adeline M. [French] Hendrickson	"	Profession.	June 6, 1858	Dis. to Presby. ch., Plymouth, Ill.
360	Mrs. Goin Thompson	"	"	"	"
361	Mary P. [Huse] Adams	Apr. 28, 1853	From Cong. ch., Pembroke.	April 24, 1856	Dis. to Cong. ch., Lunenburg, Vt.
362	Mary Jane [Gibson] Moran	"	Profession.	Dec. 9, 1858	Dis. to 4th Av. Presby. ch., N. Y. city.

363	Clara E. (Palmer) Lyon	April 28, 1853	Profession.				
364	Catharine A. [Stickney] Ransom	Nov. 3, 1853	From 1st Cong. ch., Concord.			Mar. 28, 1861	Dis. to Madison Av. Presby. ch., N. Y.
365	John B. Crummett	"	"			Dec. 7, 1880	Death.
366	Mrs. John B. Crummett	"	Profession.			April 22, 1881	Death.
367	Mary E. [Tenney] Richardson	"	"			April 1, 1865	Dis. to Cong. ch., Waltham, Mass.
368	George Henry Whitford	"	"			Mar. 4, 1858	Dis. to Cong. ch., Greenville, Mich.
369	George T. Woodworth	"	"			June 14, 1868	Dis. to 1st Orth'x Cong. ch., Cincinnati.
370	Sarah N. [Chandler] Perry (John A.)	Dec. 29, 1853	"			Dec. 19, 1861	Dis. to Cong. ch., Great Falls, [O.]
371	Abigail S. [Mears] Field	"	"			May 21, 1862	Dis. to Cong. ch., Beverly, Mass.
372	Martha A. Stickney	"	From Cong. ch., Athol, Mass.			Dec. 4, 1867	Dis. to No. Cong. ch., Springfield, Mass.
373	C. S. Root	"	"				
374	Mrs. C. S. Root	"	From Cong. ch., Fisherville.				
375	Greenough McQuesten	June 29, 1854	"			April 24, 1856	Dis. to Cong. ch., Middleton, N. Y.
376	Mrs. Greenough McQuesten	"	"			"	"
377	Myra C. McQuesten	"	"			July 15, 1883	Death.
378	Elizabeth G. Lancaster (Daniel)	"	From Cong. ch., Gilmanton.				
379	Ann E. Lancaster	"	From Baptist ch., Campton.				
380	Esther G. Boynton	"	Profession.				
381	Charles W. Harvey	"	"				
382	Catherine S. [Hoy] Conner	"	"				
383	S. E. [Boynton] Jackman	"	"				
384	John C. W. Moore	Aug. 31, 1854	"				
385	Adeline E. Lucy	"	"				
386	Laura F. [Estabrook] Shute	"	"			Dec. 20, 1857	Death.
387	Ellen G. Estabrook	"	"			Dec. 13, 1864	Dis. to the Park st. ch., Boston.
388	Mary L. [Chandler] Coit	"	"			Nov. 1, 1855	Dis. to 1st Cong. ch., San Francisco, Cal.
389	Annette [Williams] Nichols (H. F. C.)	"	"			July 3, 1874	Dis. to Lawrence st. ch., Lawrence, Ms.
390	Eliza Jane [Grover] Jenks (Geo. E.)	"	"			Aug. 8, 1868	Dis. to 1st Presby. ch., New Lisbon, [Wisconsin.]
391	Eliza A. Shute	"	"			April 14, 1870	Dis. to Calvinistic Cong. ch., Fitchburg, [Mass.]
392	Wm. W. Bailey	Nov. 2, 1854	"			April 28, 1859	Dis. to 1st Cong. ch., Nashua.
393	Theodore French, Jr.	"	"			Feb. 25, 1860	Death.
394	Eliza M. Cleurent	"	"			Mar. 24, 1866	Dis. to Cong. ch., Billerica, Mass.
395	Frances M. McNeal	"	"			Nov. 1, 1855	Dis. to Cong. ch., Hillsborough.
396	Catherine [French] Wheelock	"	"			Aug. 22, 1865	Dis. to Mount of Hope Presby. ch., St. Excommunication.
397	Daniel E. Smith	"	From Cong. ch., Gilmanton.			Mar. 18, 1869	[Paul, Minn.]
398	Mrs. Daniel E. Smith	"	"			"	"
399	Levi Liscom	"	From Park st. ch., Boston.			Feb. 2, 1864	Dis. to Park st. ch., Boston.
400	Mary O. Liscom (Levi)	"	"			Oct. 26, 1877	Dis. to Franklin st. ch., Manchester.
401	Ira A. Eastman	"	From Cong. ch., Gilmanton.			"	"
402	June Eastman (Ira A.)	"	"			Sept. 16, 1869	"
403	Anna Q. [Eastman] Cross (David)	"	From Cong. ch., Charlestown, [Mass.]			Dec. 27, 1882	Death.
404	Maria P. Woods	"	From 1st Cong. ch., Concord.			August, 1857	Dis. to Cong. ch., West Amesbury, Ms.
405	Jane E. Page	"	From C'g ch., Princeton, Ill.			Mar. 10, 1877	Death.
406	Mary B. Webster	"	"				

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
407	Hiram Rolfe	Mar. 1, 1853	Profession.	Feb. 2, 1864	Dis. to Park st. ch., Boston.
408	Georgianna Rolfe (Hiram)	"	"	April 28, 1859	Dis. to Cong. ch., Hebron.
409	Mary F. Liscom	May 3, 1855	From Cong. ch., Hebron.	Jan. 27, 1863	Death.
410	Lavina Blanchard	"	Profession.	April 21, 1859	Dis. by resolution. (See p. 73, Ch. Rec.)
411	Mrs. J. L. [Shute] Jackson	"	"	Aug. 12, 1872	Death.
412	Helen M. [Snart] Bean	"	"	Feb. 19, 1857	Dis. to Cong. ch., Dunbarton.
413	Georgianna Williams	Feb. 28, 1856	From Cong. ch., Dunbarton.	Oct. 23, 1861	Death.
414	Eusey Buntin	"	Profession.	Oct. 23, 1856	Dis. to Cong. ch., Hooksett.
415	Lucy J. Stickney	"	"	April 11, 1865	Dis. to Cong. ch., Waltham, Mass.
416	Elizabeth M. Converse	"	"	Mar. 31, 1876	Dis. to Union Cong. ch., Jacksonville, [Fla.]
417	Ruth A. Converse	"	"	Jan. 10, 1876	Death.
418	Mary A. [Stickney] Whitford	"	"	April 11, 1865	Dis. to Presby. ch., Brooklyn, N. Y.
419	Henrietta M. [Harrington] Plummer	"	"	July 9, 1857	Dis. to Cong. ch., Marquette, Mich.
420	Lydia [Brenell] Lund (Charles C.)	"	"	"	"
421	Anna B. Fletcher	"	"	"	"
422	Esther M. Abbott	"	"	"	"
423	Rockwood McQuesten	"	"	"	"
424	George P. Cummings	May 1, 1856	From 2d Cong. ch., St. Johnsbury, Vt.	"	"
425	H. E. Cummings (George P.)	"	"	"	"
426	Ann L. Frazier (Joel)	"	Profession.	Nov. 25, 1864	Death.
427	Fanny K. Wolcott	"	"	April 1, 1869	Excommunication.
428	Mary A. Dole	July 6, 1856	From Appleton st. ch., Lowell, [Mass.]	May 23, 1861	Dis. to Cong. ch., Goffstown.
429	Emeline B. Bell	Jan. 1, 1857	Profession.	Aug. 13, 1862	Death.
430	Leditia J. [Richards] Pattee	"	"	June 9, 1868	Death.
431	Calvin Howe	"	From Cong. ch., Gilmanston.	Dec. 3, 1863	Dis. to Berkley st. ch., Boston, Mass.
432	Walter Abbott	"	From Pine st. ch., Boston.	"	"
433	C. M. Sanders	"	Fr. Essex st. Un. ch., Boston.	"	"
434	Mary E. Sanders (C. M.)	"	From Cong. ch., Barnstead.	"	"
435	Sophia L. [Pickering] Hill (James R.)	"	Fr. So. Presby. ch., Brooklyn, [N. Y.]	April 7, 1863	Dis. to Cong. ch., Hanover.
436	Mary E. [Huntley] Parker (Henry E.)	"	Profession.	May 19, 1865	Death.
437	John Leach	Feb. 27, 1857	"	June 28, 1866	Death.
438	Nancy P. Leach (John)	"	"	1859	Dis. to Cong. ch., Stoneham, Mass.
439	Abby Fletcher	April 29, 1857	Letter.	1859	"
440	O. A. Edgell	"	"	Nov. 14, 1868	Dis. to Leavitt st. Cg. ch., Chicago, Ill.
441	Mrs. O. A. Edgell	"	"	Aug. 21, 1862	Dis. (See vote of ch., Ch. Rec., p. 84.)
442	Sarah J. McFarland	"	"	April 13, 1877	Dis. to Ist Cong. ch., Concord.
443	Susan C. [Farnum] Jackson	"	Profession.	"	"
444	J. N. Woodward	"	"	"	"
445	John Jackman, Jr.	"	"	"	"
446	Joseph T. Sleeper	"	"	"	"
447	Seth R. Dole	"	"	"	"

448	Joseph M. Abbott	April 30, 1857	"	"	April 30, 1871	Death.
449	Charles H. Shute	"	"	"	Dis. to 1st Cong. ch., New Orleans, La.	Death.
450	Mary Ann Chase	"	"	"	Feb. 9, 1867	Death.
451	Annette C. [Eastman] Thompson	"	"	"	Feb. 12, 1859	Death.
452	Emma W. [Sanborn] McQueen	"	"	"	Sept. 16, 1866	Dis. to Presby. ch., Le Sueur, Minn.
453	Clara Ann Abbott	"	"	"		
454	Elizabeth M. [Abbott] Patch	July 7, 1857	From Park st. ch., Boston.			
455	Martina L. Traversé (Geo. M.)	"	Profession.			
456	Sarah J. Hill (J. H.)	"	"	"		
457	Susan A. [Williams] Hutchins (G. H.)	"	"	"		
458	Elizabeth J. [Goodwin] Little (John W.)	"	"	"		
459	Sophia H. [Webster] Swain	"	"	"		
460	Lucy A. [Greeley] Smith	"	"	"		
461	Hattie E. Sargent	"	"	"		
462	John H. Hill	"	"	"		
463	Henry E. Myrick	"	"	"		
464	William H. Smart, Jr.	"	"	"		
465	Albert M. Liscom	"	"	"		
466	Thomas M. Paige	"	"	"		
467	Stephen S. Kimball	"	"	"		
468	Franklin A. Evans	"	"	"		
469	James H. Upton	"	"	"		
470	Jonathan B. Weeks	Dec. 31, 1857	"	"		
471	Caroline R. Weeks (Jonathan B.)	"	"	"		
472	James H. Smart	"	"	"		
473	Emily E. [Jameson] Taylor	"	"	"		
474	Ellen S. [Abbott] Chase (Wm. M.)	"	"	"		
475	Lucy J. [Hill] Dwight (Josiah E.)	"	"	"		
476	A. A. Moulton	Mar. 4, 1858	From Cong. ch., Mercedith.			
477	A. M. Moulton (A. A.)	"	"	"		
478	Henry E. Sawyer	"	From Cong. ch., Great Falls.			
479	Julia A. Sawyer (Henry E.)	"	"	"		
480	Elizabeth C. [Paige] Woodward	"	Profession.			
481	Henry S. Brown	"	"	"		
482	Sarah A. Converse	Apr. 29, 1858	From 1st Cong. ch., Lowell, Ms.			
483	R. M. [Thompson] Jenkins	"	Profession.			
484	Helen M. [Dudley] Walker	"	"	"		
485	Sarah V. [Parker] Morrill (Samuel F.)	"	"	"		
486	Anne A. McFarland	"	"	"		
487	Lydin S. Woodward	Sept. 2, 1858	From Franklin st. ch., Manchester.			
488	Caleb Stevens	"	From Cong. ch., Waterford, Vt.			
489	Sarah Stevens (Caleb)	"	"	"		
490	Julia C. A. Smart (Abiah)	"	Profession.			
491	Harriet C. Brown	"	"	"		
					Dis. to Puritan ch., Brooklyn, N. Y.	
					Dis. to North Cong. ch., Portsmouth.	
					Death.	
					Jan. 9, 1879	Death.
					Dis. to F. W. Baptist ch., Concord.	
					April 6, 1877	
					Dis. to Cong. ch., Fryeburg, Me.	
					Dis. to Cong. ch., Middleton, Conn.	
					Death.	
					Dis. to 1st Cong. ch., Tilton.	
					June 4, 1875	
					Dis. to Presby. ch., Fort Wayne, Ind.	
					Oct. 2, 1866	
					Dis. to Leavitt st. Cg. ch., Chicago, Ill.	
					Nov. 4, 1868	
					Dis. to Cong. ch., Hopkinton.	
					May 2, 1867	
					Dis. to Cong. ch., Boston.	
					Sept. 10, 1861	
					Feb. 2, 1864	
					Dis. to Park st. ch., Boston.	
					Dis. to Cong. ch., Washington, D. C.	
					April 8, 1860	
					Dis. to Cong. ch., Nashua.	
					Sept. 23, 1877	
					Dis. to Presby. ch., Fort Wayne, Ind.	
					Oct. 2, 1866	
					Dis. to Leavitt st. Cg. ch., Chicago, Ill.	
					Nov. 4, 1868	
					Dis. to Cong. ch., Tilton.	
					June 4, 1875	
					Dis. to Cong. ch., Middleton, Conn.	
					June 21, 1872	
					Dis. to 1st Cong. ch., Fryeburg, Me.	
					Dec. 15, 1866	
					Dis. to Cong. ch., Fryeburg, Me.	
					Sept. 21, 1867	
					Dis. to Cong. ch., Fryeburg, Me.	
					Feb. 3, 1868	
					Dis. to Cong. ch., Fryeburg, Me.	
					Oct. 28, 1872	
					Dis. to F. W. Baptist ch., Concord.	
					April 6, 1877	
					Dis. to North Cong. ch., Portsmouth.	
					May 2, 1867	
					Dis. to North Cong. ch., Portsmouth.	
					Mar. 29, 1870	
					Dis. to North Cong. ch., Portsmouth.	
					Jan. 9, 1879	
					Dis. to Puritan ch., Brooklyn, N. Y.	
					Dec. 10, 1870	

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
482	Charlotte Estabrook (Richardson)	Sept. 2, 1858	Profession.	June 23, 1876	Dis. to Walnut Av. Cong. ch., Boston H.
483	Arabella M. Clement	" "	"	Oct. 11, 1864	Dis. to Cong. ch., Jacksonville, Ill.
484	George W. Estabrook	Nov. 4, 1858	"		
495	Frances M. Johnson (Charles)	" "	"		
496	Emily Ratray	" "	"		
497	Ann R. [Robie] Marden	Dec. 30, 1859	From Cong. ch., Portsmouth.	Sept. 6, 1864	Dis. to Presby. ch., St. Catharine, Can.
498	Hazen Pickering	" "	Profession.	Jan. 29, 1867	Dis. to 1st M. E. ch., Concord.
499	Martina A. Pickering (Hazen)	" "	From Cong. ch., Haverhill.	Jan. 23, 1872	Death.
500	George H. Sinclair	" "	"	May 23, 1882	Death.
501	R. W. Sinclair (George H.)	" "	"	Oct. 5, 1897	Dis. to Union Park Cong. ch., Chicago, [Ill.]
502	Mary A. F. Kendall	" "	From Cong. ch., Hill.	"	"
503	Mary W. Sinclair	" "	From Cong. ch., Haverhill.	Mar. 7, 1881	Death.
504	Isabel R. Bradbury	" "	Profession.	June 4, 1881	Dis. to Cong. ch., LaCrosse, Wis.
505	Thompson Rowell	Mar. 3, 1859	"	Oct. 16, 1881	Death.
506	Martina E. Converse	" "	"	Sept. 26, 1883	Dis. to the Old South Cong. ch., Bos-
507	Hannah M. Woods	" "	"	"	[ton, Mass.]
508	Elizabeth V. Parker	" "	"		
509	Anna D. [Berry] Smith	" "	"		
510	Salinda F. Long (D. W.)	April 28, 1859	From 1st Cong. ch., Lowell, [Mass.]	June 5, 1866	Dis. to Prospect st. Cong. ch., Cam-
511	Joseph Low	" "	Profession.	Aug. 28, 1859	Death.
512	Helen M. Clough	" "	"	May 2, 1867	Dis. to No. Cong. ch., St. Johnsbury, Vt.
513	Almira P. [Quinby] Kayes	" "	"	May 2, 1867	Death.
514	Alice [Ratray] Wheeler	Aug. 25, 1859	From Cong. ch., Henniker.	May 2, 1867	Dis. to 2d Cong. ch., Concord, Mass.
515	Sarah C. Colby	" "	"	May 2, 1867	Death.
516	Martina H. [Morse] Dow	" "	Profession.	June 26, 1862	Dis. (See vote of ch., Ch. Rec., p. 83.)
517	Charles L. Hutchins	Nov. 3, 1859	From F. W. Bapt. ch., Liv-	Feb. 28, 1873	Dis. to 2d Presby. ch., Cleveland, Ohio.
518	James Sedgley	" "	Profession.	"	"
519	Ellen L. [Ordway] Sedgley (James)	" "	From Cong. ch., Lyme.	June 18, 1870	Dis. to Cong. ch., Lyme.
520	James E. Rand	" "	Profession.	"	
521	Sarah Nelson	Dec. 29, 1859	From Haverhill st. Meth. ch., [Lawrence, Ms.]		
522	M. W. Blanchard	" "	"		
523	Mary F. [Carter] McFarland (Henry)	Mar. 1, 1860	From Cong. ch., Chichester.	Sept. 6, 1864	Dis. (See vote of ch., Ch. Rec., p. 89.)
524	Sarah F. Sanborn	" "	From Cong. ch., Dubuque, Iowa.	April 17, 1864	Dis. to Cong. ch., Windsor, Vt.
525	Emeline A. Dow	" "	From Cong. ch., Orland, Iowa.	Feb. 13, 1885	Separated.
526	Samuel G. Lane	" "	From Wesleyan ch., Montreal, [Can.]		
527	Charles N. Adams	May 3, 1860	Profession.		
528	Lizzie R. Adams (Charles N.)	" "	"		
529	Martina Shepstone	Jan. 4, 1861	From 1st Cong. ch., Concord.		
530	Harlett S. Copp				
531	Sarah J. [Center] Rand				
532	Calvin Gerrish				

533	Ann F. Gerrish (Calvin)	Jan. 4, 1861	From 1st Cong. ch., Concord.	May 2, 1867	Dis. to Cong. ch., Chelsea, Vt.
534	Charlotte Emerson	" "	From Cong. ch., Chelsea, Vt.		
535	Josephine [Pickering] Smith (L. A.)	" "	From Cong. ch., Barstead.		
536	Emily P. Heath	" "	Profession.	April 13, 1880	Death.
537	Hannah W. (Heath) Glazier	Feb. 28, 1861	From Cong. ch., Bath.	Nov. 28, 1868	Death.
538	Charlotte S. Hunt	" "	Profession.		
539	Nancy G. Ross	July 5, 1862	" "		
540	D. Rufus Woodward	" "	" "		
541	Mary B. Butters	" "	" "		
542	Emma S. [artist] Partridge	" "	" "		
543	Ellen M. Hunt	" "	" "		
544	Ethel A. [Mears] Bodwell	" "	" "		
545	Ellen A. Cole	Oct. 30, 1862	From Presby. ch., Bedford.	Nov. 14, 1868	Dis. to 2d Cong. ch., Biddeford, Me.
546	Benjamin Gage	" "	From Cong. ch., Portland, Me.	Dec. 15, 1866	Dis. to Cong. ch., Crampton.
547	Elizabeth H. [Rounds] Cochran (J. A.)	" "	From Cong. ch., Boston, [Mass.]	Feb. 4, 1877	Death.
548	Elizabeth B. Virgin	" "	From Cen. Cong. ch., Boston, [Mass.]	June 17, 1871	Dis. to Hanover st. ch., Manchester.
549	Wm. B. Abbott	" "	" "	" "	" "
550	Mrs. Wm. B. Abbott	" "	" "	Sept. 2, 1870	Death.
551	Jane Hopkins (Seth)	" "	" "		
552	Eliza M. [Fletcher] Webster (C. C.)	" "	" "		
553	Emily B. [Fletcher] Virgin (Charles F.)	" "	" "		
554	Sarah E. (Rounds) Holden	" "	" "		
555	Mary H. Sanborn (James L.)	April 26, 1863	From North ch., Concord.	Feb. 11, 1880	Death.
556	Martha H. Smith	" "	From Cong. ch., New Alstead.	Mar. 3, 1866	Death.
557	Fanny A. Gage	Oct. 27, 1863	Profession.	Nov. 3, 1863	Death.
558	Amelia Crockett	" "	From Cong. ch., West Concord.	Nov. 5, 1867	Death.
559	Philip Flanders	April 29, 1864	Profession.		
560	Alvira Flanders (Phillip)	" "	From 1st Cong. ch., Manchester.	Aug. 22, 1867	Dis. to Presby. ch., Owego, N. Y.
561	Clara A. [Dodge] Warner	June 29, 1864	Profession.	May 31, 1878	Excluded.
562	Wm. B. Stearns (Wm. B.)	" "	From Cong. ch., Deerfield.	May 3, 1878	Dis. to 1st Baptist ch., Concord.
563	Caroline Stearns (Wm. B.)	" "	" "		
564	John F. Peters	" "	Profession.		
565	Hattie J. Peters (John F.)	" "	Fr. Bapt. ch., New Hampton.	Sept. 3, 1880	Dis. to Presby. ch., Phillipsburg, N. J.
566	Hattie J. Peabody	" "	From Cong. ch., Newport.	Feb. 20, 1875	Death.
567	Wm. Condit	" "	From Cong. ch., Deerfield.	Mar. 18, 1874	Death.
568	Nathaniel Gilman	" "	Profession.	May 2, 1881	Death.
569	Mary Gilman (Nathaniel)	" "	From 1st Cong. ch., Dover.	Aug. 4, 1874	Death.
570	Charles A. Lockeryby	" "	Profession.		
571	Phoebe L. Lockeryby (Charles A.)	" "	" "		
572	Lydia B. Hardy	" "	" "		
573	John J. Morgan	" "	" "		
574	Emeline B. Morgan (John J.)	" "	" "		
575	Emeline Elliott	" "	" "	Nov. 1, 1867	Death.
576	Elizabeth K. McFarland	" "	" "		

Reg.	NAME.	Date of Reception	Manner of Reception.	Date of Removal.	Manner of Removal.
577	Mary Isabel Greeley	June 29, 1864	Profession.	Mar. 24, 1866	Dis. to Cong. ch., Topeka, Kan.
578	Ada E. Towle	"	"		
579	Louisa S. [Howen] Ballard	"	"		
580	Ruth Ann S. Hoyt	"	"		
581	Katie A. [Crockett] Stacy (Albert C.)	"	"		
582	Asenath J. Morrison	"	"		
583	Elizabeth E. [Webster] Widmer	"	"		
584	Mary W. [Fis] Landers (Fred. E.)	"	"		
585	Mary E. Thompson	"	"	Nov. 14, 1868	Dis. to 2d Cong. ch., Biddeford, Me.
586	John N. Bodwell	"	"	Feb. 13, 1885	Separated.
587	George Woodruff	"	"		
588	Albert Trussell	"	"		
589	Charles F. Savin	"	"		
590	William F. Thayer	"	"		
591	Flora E. Forest	"	"	Sept. 13, 1864	Death.
592	Hudson E. Haskins	July 5, 1864	"		
593	Lydia M. Wallace (W. W.)	Aug. 30, 1864	"	Feb. 9, 1867	Dis. to 1st Cong. ch., New Orleans, La.
594	Mary M. Shum (Charles H.)	"	"		
595	Julia M. [Carr] Worthington	"	"		
596	Lucy W. Osgood	"	"	1874	Death.
597	Ann Jeanette Wilkins	"	"	April 7, 1876	Dis. to Cen. Cong. ch., Brooklyn, N. Y.
598	Helen Augusta [Reed] Mann	"	"	"	Death.
599	Lizzie A. [Hill] Eaton	"	"	August, 1878	Death.
600	Charles W. Pearson	"	"	Dec. 1, 1884	Death.
601	Mary Atkinson (Henry)	"	"		
602	Susan Glidden	"	"		
603	Ellen C. Bixby (Phin. P.)	"	"	May 2, 1867	Dis. to 1st Cong. ch., Manchester.
604	Mary A. Abbott	Nov. 2, 1864	South Fork Presby. ch., Pa. From Cong. ch., Randolph, Vt.		
605	Emma E. Brown	"	Profession.		
606	Fannie E. [Pickering] Minot (James)	"	"	Nov. 7, 1873	Dis. (See page 147 Ch. Records.)
607	Ella L. [Pickering] Blake	"	"		
608	John M. Pearson	"	"	July 25, 1879	Dis. to Cong. ch., W. Brattleboro', Vt.
609	Edwin P. Sawtelle	"	From Winnismet Cong. ch., From Pine st. ch., Boston, Ms.	Dec. 19, 1868	Dis. to Orthodox Cong. ch., Arlington, [Mass.]
610	Annie L. Sawtelle (Edwin P.)	Dec. 27, 1864	"	Oct. 9, 1869	Dis. to Shep'd C'gr. ch., Cambridge, [Mass.]
611	Lavinia H. Weeks	"	Profession.	April 29, 1881	Dis. to Evang. Cong. ch., Gloucester, [Mass.]
612	Leitia E. Piper	"	"		
613	Emily L. [Haskins] Cross	"	"		
614	Martina E. Keyes	"	"		
615	Sarah L. Weeks	"	"		
616	Oliver Bailey	Feb. 23, 1865	From Presb. ch., College Hill, [Ohio.]	Oct. 9, 1869	Dis. to Shepherd Cong. ch., Cambridge, [Mass.]
617	Mary D. Bailey (Oliver)	June 28, 1865	From Cong. ch., Dunbarton.	Nov., 1880	Death.



618	Sophronia J. Farmer	June 28, 1865	From Cong. ch., Dunbarton.	Oct.	11, 1878	Death.	[ington, D. C.
619	Preston S. Smith	Jan. 3, 1867	From Cong. ch., Chelsea, Vt.	Dec. 20, 1872	Dis. to Metropolitan Pres. ch., Wash-	Dis. to Br. Cong. ch., Sounewville, Mass.	
620	Lucretia Greenwood	March 3, 1867	From 1st Cong. ch., Nashua.	July 18, 1873	Dis. to 1st Pres. ch., Fort Wayne, Ind.	Dis. to 1st Pres. ch., Fort Wayne, Ind.	
621	Mary L. Thompson	Aug. 22, 1867	Profession.		Excommunication.		
622	Chara Maria [Kinball] Ayers (A. R.)		From Cong. ch., Chelsea, Vt.	Feb. 19, 1874			
623	Wm. W. Storrs	"	"		Death.		
624	Lizzie Storrs (Wm. W.)	"	"	April 4, 1876			
625	Martha A. Roberts	"	Fr. High st. C'g. ch., Portland.	Aug. 24, 1877	Dis. to Cong. ch., Westborough, Mass.		
626	Salina A. Stables (R. P.)	"	From Cong. ch., Brockport, N. Y.	Feb. 25, 1877	Dis. to 1st Cong. ch., Concord.		
627	Hattie C. [LeBosquet] Woodw'd (D. R.)	March 1, 1868	From Cong. ch., Fisherville.				
628	James M. Abbott	"	Profession.	Jan. 18, 1869	Death.		
629	Hazen E. Abbott (Hazen E.)	"	Fr. No. Cong. ch., Portsmouth.	Oct. 12, 1877	Dis. to Woodlawn Av. Pres. ch., Cleve-		
630	Emma S. Abbott (Hazen E.)	Nov. 2, 1868	Fr. Cong. ch., Pepperill, Mass.				
631	Sarah A. Thompson	March 7, 1869	Fr. Cong. ch., Gilmanton I. W.	Oct. 3, 1884	Death.		
632	Frances E. [Webster] Dodge (H. A.)	"	Fr. 1st Cong. ch., Lowell, Ms.	Aug. 23, 1877	Death.		
633	S. Leroy Blake	"	"				
634	A. P. Merrill	"	Fr. C'g. ch., Providence, R. I.	July, 1871	Dis. to Cong. ch., Wollaston, Mass.		
635	D. B. Merrill	"	From South ch., Andover, Ms.	Feb. 2, 1877	Dis. to 1st Baptist ch., Concord.		
636	Benjamin A. Blood	"	From 1st Cong. ch., Sandwich.	May 17, 1878	Death.		
637	Charlotte H. Blood (B. A.)	"	Profession.	Aug. 24, 1872			
638	Chester Pratt	"	"	Sept. 26, 1875	Dis. to Elliott ch., Lowell, Mass.		
639	Almira W. Pratt (Chester)	"	From Cong. ch., Hopkinton.				
640	Aldie L. [Abbott] Sewall	"	"				
641	Lydla C. Wentworth (Paul)	"	"				
642	R. H. Pullman	"	"				
643	George M. Dole	May 2, 1869	From Cong. ch., Hopkinton.				
644	Charlotte Morse	"	"				
645	Judith Morse	"	"				
646	Abbie C. Morse	"	Fr. 1st Cong. ch., Ashburham,				
647	Ellen F. Mansfield	"	Fr. 2d Cong. ch., Milbury, Ms.				
648	Catherine Farnsworth	"	From Cong. ch., Wentworth.				
649	J. Everett Sargent	Sept. 5, 1869	Profession.	Mar. 31, 1876	Union Cong. ch., Jacksonville, Fla.		
650	L. Jennie Sargent	"	From Cong. ch., Canterbury.		Excommunication.		
651	Ellen A. Fletcher	June 2, 1870	Profession.	Dec. 15, 1876			
652	John S. Blanchard	"	"				
653	James E. Sewall	"	From Cong. ch., Laconia.	Oct. 15, 1880	Dis. to Cong. ch., Andover.		
654	Mary E. [Moore] Chonto	"	Fr. 1st Cong. ch., Woburn, Ms.	Nov. 1, 1884	Death.		
655	Charlotte A. Thompson	"	Fr. Br. C'g. ch., Norwich, Ct.	June 20, 1876	Dis. to Cong. ch., No. Manchester, Ct.		
656	Lydla M. Gage (Benj.)	"	From 1st ch., Hartford, Conn.				
657	A. C. Kellogg	"	From Cong. ch., Great Falls.				
658	Robert H. Kellogg	"	Fr. Cal. ch., Worcester, Mass.				
659	Anne D. Phillips	July 3, 1870	Fr. High st. ch., Lowell, Mass.				
660	Jo-shiah E. Dwight	"					
661	Susan C. [Marden] Webster (Calvin C.)	"					

Ref.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
662	Clara Hastings (Webster)	July 3, 1870	Profession.	Sept. 25, 1874	Dis. to No. Cong. ch., Haverhill, Mass.
663	Margie F. Stevens	"	"	"	"
664	Helen McG. Ayers	"	"	Dec. 17, 1874	Dis. to Cen. Pres. ch., Denver, Col.
665	Harriett E. Blanchard (Moore)	"	"	"	"
666	Fannie S. Moore (J. C. W.)	"	"	"	"
667	Samuel F. Patterson	Sept. 4, 1870	Fr. Bethesda ch., Reading, Ms.	"	"
668	Susan E. H. Patterson	Sept. 25, 1870	Profession.	Sept. 25, 1870	Death.
669	Mary E. Stewart	Nov. 6, 1870	"	"	"
670	Howard A. Dodge	"	"	"	"
671	A. R. Ayers	"	"	"	"
672	Wendell P. Marden	"	From Appleton st. ch., Lowell, [Mass.]	"	"
673	L. E. Hastings	"	From Cong. ch., Barre, Vt.	Sept. 25, 1874	Dis. to No. Cong. ch., Haverhill, Mass.
674	M. T. Boynton (Chas.)	"	Profession.	"	"
675	Judith M. Smith	"	"	Nov. 25, 1883	Death.
676	Jessie A. Hall (Smart)	"	"	Sept. 24, 1880	Death.
677	Martha J. Parker	"	"	"	"
678	Isabella A. Lebosquet (Lockerhy)	Jan. 1, 1871	"	"	"
679	George A. W. Dodge	"	"	"	"
680	Roger E. Dodge	"	"	"	"
681	Kirk W. Dodge	"	"	"	"
682	Geo. H. Doane	"	"	"	"
683	Violetta M. Doane	"	From 1st Cong. ch., Concord.	Mar. 21, 1876	Dis. to 1st Cong. ch., Jackson, Mich.
684	Mary G. Bacheider	"	From Cong. ch., London.	June 25, 1871	"
685	D. A. Macurdy	"	From Cong. ch., Webster.	June 15, 1883	Dis. to Cong. ch., Hyde Park, Mass.
686	Mrs. D. A. Macurdy	"	"	Dec. 2, 1877	"
687	Henry M. Sanborn	March 5, 1871	Fr. 1st Cong. ch., Manchester.	April 9, 1880	Dis. to 2d Cong. ch., Minneapolis, Minn.
688	S. J. Sanborn (H. M.)	"	"	"	"
689	Mary A. Parker	"	Profession.	"	"
690	Helen L. Farnsworth	"	"	"	"
691	Mary A. Rowell (J. H.)	"	"	"	"
692	Edna A. Coelraun (J. A.)	"	"	"	"
693	Catvina Thayer	"	"	"	"
694	Sarah W. Thayer	May 7, 1871	From Cong. ch., Meriden.	Feb. 3, 1881	Death.
695	Henry A. Mann	"	Profession.	"	"
696	Manly A. Raymond	"	"	Nov. 17, 1876	Dis. to University Pl. Pres. ch., New York City.
697	George A. Fernald	"	"	"	"
698	Henry L. Brown	"	"	"	"
699	Samuel H. Ayers	"	"	"	"
700	R. P. Stanicls	"	"	"	"
701	Carrie M. Dearborn (Little)	"	"	April 29, 1881	Dis. to 1st M. E. ch., Lynn, Mass.
702	Mary E. Reed (Dodge)	"	"	"	"

	May	7, 1871	Profession.			
703	Jennie M. Wood (Welster)		"			
704	Laura A. [Welster] McFarland (W.K.)		"			
705	Clara E. Thayer		"			
706	Nellie R. Thorndike (C. H.)		"			
707	A. Jennie Appleby (Welster)		"			
708	Mary A. Leaver		"			
709	Mary B. Goodrich (Batchelder)		"			
710	Ida F. Bairyupie (Dennett)		"			
711	Lucy F. Morse		"			
712	Lottie A. Thompson		"			
713	Mina L. Hopkins		"			
714	Ada S. Virgin (Batchelder)		"			
715	Clara F. Sargent (Howarth)		"			
716	Delia A. Wolcott		"			
717	E. E. Heath		"			
718	Ellen W. Putney (Ayers)		"			
719	Annie W. Chickering		"			
720	Addie S. Hill		"			
721	John Shute	May 28, 1871	From 1st Cong. ch., Concord.			
722	Leander White	Sept. 3, 1871	Profession.			
723	Sarah E. Barnham	Nov. 5, 1871	"			
724	Louise B. Smart (George)		"			
725	Mary A. Rider		"			
726	Julia A. Gault	Jan'y 7, 1872	"			
727	Ellie A. Adams (Foster)		"			
728	Minnie W. Lake (Harvey)		"			
729	Isabel M. Blake		From Cong. ch., Pepperell, Ms.			
730	Annie P. Doughty (Little)	May 5, 1872	Profession.			
731	Jane M. Fellows		F. W. Baptist ch., Canterbury.			
732	Ella Gay (Hutchinson)		Profession.			
733	Mary A. Gage		"			
734	Abbie L. Mudgett (Martin)		"			
735	Mary A. Robertson	July 7, 1872	From Cong. ch., Northfield and			
736	Esther W. Perkins		From Cong. ch., Sanbornton.			
737	Augusta C. Lancaster		From Cong. ch., Fisherville.			
738	Emma F. Lancaster		"			
739	Samuel Gage		Profession.			
740	Mrs. Lydia Gage		"			
741	Wilbur F. Pearson		"			
742	Oliver-Jane Philbrick		"			
743	Jessie C. Webster		"			
744	Stella M. Blanchard		"			
745	Laura J. Gould		"			
746	Annie A. Brown (Heath)		"			
		Nov. 25, 1881				Dis. to Cong. ch., Cobourg, Ont.
		March 6, 1881				Dis. to So. ch., Salem, Mass.
		Dec. 30, 1880				Death.
		Oct. 27, 1876				Dis. to Freewill Baptist ch., Lancaster.
		June 9, 1876				Dis. to Cong. ch., Hopkinton.
		June 13, 1875				Dis. to Broadway ch., Somerville, Mass.
		1872				Death.
		Oct. 10, 1875				Death.
		April 30, 1882				Dis. to Elm st. Cong. ch., Bucksport, Me.
		Oct. 12, 1877				Dis. to Woodlawn Av. Pres. ch., Cleve-
		Sept. 30, 1880				land, O.
		Feb. 7, 1878				Dis. to Pres. ch., Keeseville, N. Y.
						Death.
		Mar. 29, 1875				Death.
		April 25, 1873				Death.
		Jan. 24, 1876				Death.
		Oct. 10, 1884				Dis. to Pawtucket Cong. ch., Lowell, Ms.



788	Edward H. Greeley	Nov. 1, 1874	From Cong. ch., Haverhill.		
789	Louisa M. Greeley	"	"		
790	Edward A. Greeley	"	"		
791	W. A. Stone	"	From 1st Cong. ch., Woburn, Ms.		
792	Emily M. Stone (W. A.)	"	"		
793	Frank Coffin	Mar. 7, 1875	Profession.		
794	Jennie L. Coffin	"	"	May 26, 1884	Death.
795	Joseph A. Cochran	"	"		
796	Thomas W. Perkins	"	"		
797	Albert T. Whittemore	"	"		
798	Calvin C. Webster	"	"		
799	Horace Blood	"	"		
800	Annie E. Gale	"	"		
801	Lena S. Sawtelle	"	"		
802	Sarah C. Thayer	"	"		
803	Elvira C. Lane (Sam'l G.)	"	From M. E. ch., Sandwich.		
804	Nellie A. [Eastman] Sawyer	"	From Cong. ch., Fishersville.		
805	Martha A. Norris	"	From Co. g. ch., Meredith Village.	April 25, 1879	Dis. to Cong. ch., Meredith Village.
806	George H. Norris	"	"	"	"
807	Charles G. Reulick	"	From Cong. ch., Illina, Ill.		
808	Frank S. Lebosquet	"	From 1st Cong. ch., Lempster.		
809	William G. Mason	May 21, 1875	Fr. F. W. Bap. ch., New Hampton.		
810	Mrs. W. G. Mason	"	"		
811	Charlotte Atkinson	"	From Cong. ch., Northfield.		
812	Alice S. Fowler	"	From Cong. ch., Pembroke.		
813	Mrs. Lizzie Fellows	"	From 1st Cong. ch., Monoma, Ia.		
814	Tessie T. Kaysa	"	Profession.		
815	George McChaffer	"	"		
816	Mary McChaffer	"	"	May 1876	Death.
817	George Plimpton	"	"	Jan. 2, 1880	Dis. to Mystic ch., Medford, Mass.
818	Mary J. Plimpton	"	"		
819	Emma F. Nickerson	"	"		
820	Mary T. Hutchins	"	"		
821	Arlanua A. Barron	"	"		
822	Mary E. Fogg	"	"		
823	Helen R. Dole	"	"		
824	Clara L. Doane	"	"		
825	Anna J. Kimball	"	"		
826	Georgia Lancaster	"	"		
827	Edward W. Merrill	"	"		
828	Sarah E. Merrill	"	"		
829	George W. Swain	"	"		
830	Sam'l G. Parker	"	"		
831	S. Hermon Virgin	"	"	Feb. 9, 1883	Dis. to M. E. ch., Melrose, Mass.

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
Henry Parker Rolfe	May 21, 1875	Profession.	Mar. 21, 1884	Dis. to Episcopal ch., Phila.
Thomas W. Williams	"	"	April 13, 1879	Death.
John S. Thompson	"	"	Nov. 23, 1879	Death.
Clarence T. Barber	July 4, 1875	From 1st Cong. ch., Jackson, [Mich.		
Waldo S. Dodge	"	Profession.		
Emily G. Dodge	"	"		
Ann E. Towle	"	"		
Albert B. Woolworth	Sept. 5, 1875	"		
Mary Parker Woodworth	"	"		
Albert H. Thompson	"	"		
Porter Crane, Jr.	"	"		
Emma E. Silver	"	"		
Charlotte P. Spencer	"	From Pres. ch., So. Ryegate, [Vt.		
Eliza A. Pickering	"	Profession.		
Jonathan L. Pickering	"	"		
Thomas W. Stewart	Nov. 7, 1875	Fr. Chris. Bap. ch., Franklin.	Nov. 25, 1883	Dis. to Cong. ch., Lowell, Mass.
Joseph O. Perkins	"	From Berkeley st. ch., Boston.	June 30, 1882	Dis. to Episcopal ch., Concord.
Alfred H. Perkins	"	"		
Sarah B. Patterson (S. L.)	"	"		
Laura Carlton	"	"		
Mrs. Mary A. Ladd	Jan. 2, 1876	From 1st Cong. ch., Concord.	April 19, 1881	Death.
David B. Courser	"	Fr. State st. C. G. ch., Portland.		
Sabrina A. Clapp (H. W.)	Mar. 5, 1876	Fr. Cong. ch., Franklin. [Me.		
Jeannie F. Rolfe (Clapp)	"	From Cong. ch., Lebanon.		
Edna M. Fowler	"	Profession.		
Wallace D. Smith	"	"		
W. B. Greeley	May 7, 1876	From Cong. ch., Hillsboro' Br.		
Almira Bacheider	July 2, 1876	Profession.		
Alice M. Booth	Mar. 4, 1877	From Cong. ch., Meriden.	Dec. 31, 1877	Death.
Effie M. [Booth] Nourse (G. W.)	"	"	Aug. 27, 1880	Dis. to Cong. ch., Newport.
Erastus B. George	"	Fr. Cong. ch., Westminister, Vt.		
Sarah M. Durgin	May 6, 1877	Profession.		
Ben S. Rolfe	"	"		
Laura Jackman	"	"		
Annette Hammond	"	"		
Mary Alice Seavey	"	"		
Ann Morrison	"	"		
Ethan N. Spencer	"	"		
Helen M. Woodworth	"	"		
Edward B. Woodworth	"	"		
Ida B. Clarke	July 1, 1877	"		

873	Lucy B. Kimball	July 1, 1877	Profession.		
874	Bessie M. Gage	"	"		
875	Emma S. Hill	"	"		
876	E. J. Williamson	"	"		
877	William Williamson	"	"		
878	Sarah A. Morse	"	From Baptist ch., Hopkinton.		
879	Laura S. Abbott	Nov. 4, 1877	Fr. Franklin st. ch., Manchester.	Mar. 30, 1881	Death.
880	Nellie M. [Willoughby] Brown	Jan. 6, 1878	Profession.		
881	Charles L. Brown	"	"		
882	Annie L. Brown	"	"		
883	Nicholas Childs	May 5, 1878	Fr. Pres. ch., Kingston, N. B.		
884	Moses Reed Emerson	"	From Cong. ch., Claremont.		
885	A. B. G. Emerson	"	"		
886	Fannie R. Childs (Emerson)	"	"		
887	William Foster Emerson	"	"		
888	John C. Gray	July 7, 1878	Fr. 1st Pres. ch., St. Paul, Minn.	April 15, 1880	Death.
889	Mary Courser	"	From Cong. ch., Webster.		
890	Willis D. Thompson	Sept. 1, 1878	From Cong. ch., Keene.	Oct. 15, 1880	Dis to Cong. ch., Andover.
891	Harvey R. Patterson	"	"		
892	Helen M. Patterson	"	From Cong. ch., Oxford.		
893	Everett W. Willard	"	From Cong. ch., Lancaster.		
894	Eluthera P. Freeman	"	"		
895	Rev. C. E. Harrington	"	"		
896	Sara H. Harrington	Nov. 3, 1878	"		
897	Georgina D. Harrington	"	Profession.		
898	Emily Reed	"	From F. W. Pap. ch., Bristol.		
899	Lucy H. Heath	"	From No. Cong. ch., Woburn, [Mass.]		
900	Evarts McQuisten	"	"		
901	Mary E. McQuisten	Jan. 5, 1879	From Cong. ch., Roseawen.		
902	Sarah A. Webster	Mar. 2, 1879	From N. E. ch., Chicago, Ill.		
903	Annie Kimball	"	Profession.		
904	Laura Nellie Barron	May 4, 1879	"		
905	Almira M. Fletcher	"	"		
906	Janet J. Henry	July 6, 1879	Fr. 1st Cong. ch., Windsor, Vt.		
907	Mrs. Harriet F. Smith	"	Profession.		
908	Louise B. Heywood	Sept. 7, 1879	From Cong. ch., Lebanon.		
909	Anna C. Ashmwall	Nov. 2, 1879	Profession.		
910	Annie L. Greeley	"	"		
911	Arthur P. Greeley	"	Fr. Phillips Cong. ch., Water-		
912	Maria Hawkins	"	"		
913	Bessie M. Hawkins	"	Profession.		
914	Harry Hawkins	Jan. 4, 1880	From No. Cong. ch., Concord.		
915	Mrs. Jurlila C. Taylor	"	"		
916	Luellen C. Taylor	"	"		

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
917	Mrs. Roxanna H. Russell	Jan. 4, 1880	From Cong. ch., Norwich, Vt.	Aug. 11, 1882	Dis. to 1st Cong. ch., Dubuque, Iowa.
918	Mrs. W. R. Jewett	" "	From Cong. ch., Fisherville.	Aug. 22, 1882	Death.
919	William R. Jewett	" "	From Cong. ch., Amherst, Ms.		
920	Mrs. Henry A. Mann	Mar. 7, 1880	From 1st Cong. ch., Manchester.		
921	Henry C. Holbrook	" "	From Cong. ch., West Fairlee.		
922	Cynthia T. Hersey	July 4, 1880	From Cong. ch., Fairfield, [Vt.]		
923	Mary E. Clement	" "	From Cong. ch., Hillsboro' Br.		
924	Wm. B. Childs	" "	From Cong. ch., Lebanon.		
925	Frances L. Dodge (R. E.)	Sept. 5, 1880	From 1st Cong. ch., Oak Park, Ill.	Nov. 9, 1884	Death.
926	Mary Tenney	Nov. 1, 1880	From Cong. ch., Fisherville.	Dec. 30, 1884	Death.
927	Sylvester Marsh	Mar. 6, 1881	From Shawmut Cong. ch., Bos- ton.		
928	Cornelia H. Marsh	" "	Profession.	Mar. 16, 1883	Dis. to Episcopal ch., Concord.
929	Julia E. Wallace	" "	From F. W. B. ch., New Hamp- ton.		
930	Sara J. Hammond	" "	From Cong. ch., Wentworth.		
931	Perley A. Griswold	July 3, 1881	From Cong. ch., Rutland, Vt.	Nov. 25, 1883	Dis. to 1st Cong. ch., St. Louis, Mo.
932	D. L. Guernsey	" "	From F. W. B. ch., Concord.		
933	Joseph H. Harnorn	" "	From Cong. ch., Bradford, [Vt.]	June 27, 1884	Death.
934	Thomas H. Bartlett	" "	From Cong. ch., Wells River.		
935	Nellie A. Wallace	" "	Fr. F. W. B. ch., New Hampton.		
936	Henry H. Fullam	" "	From Cong. ch., Brookfield, Vt.	Oct. 10, 1884	Dis. to Cong. ch., Gloucester, Mass.
937	Austin A. Spaulding	Jan. 1, 1882	From Cong. ch., Jaffrey.	" "	" "
938	Wynfield S. Stephenson	" "	From Cong. ch., Wellington, O.	Feb. 16, 1883	Dis. to Cong. ch., Merrimac, Mass.
939	Iecia T. Stephenson	Mar. 5, 1882	From Cong. ch., Wellington, O.	" "	" "
940	H. Marie Hartshorn	" "	From North Cong. ch., Provi- dence, R. I.		
941	Lucie Davis Spiller	" "	Profession.		
942	Sylvia C. Whittemore	May 7, 1882	From M. E. ch., Plymouth.		
943	Ida G. Heath	" "	From F. W. B. ch., Bristol.		
944	Herbert C. Emerson	" "	Profession.		
945	Anna M. Blood	July 1, 1883	" "		
946	William H. Hubbard	Sept. 2, 1883	From Cong. ch., Merrimac, Ms.		
947	Bertha M. Putney	Jan. 6, 1884	Profession.		
948	Mary H. Patterson	" "	" "		
949	Clara M. Legalls	" "	" "		
950	Clementine B. Couch (B. W.)	" "	" "		
951	Alice M. Woodward	" "	" "		
952	Hattie M. Jones (J. M.)	" "	" "		
953	Ida J. Putney	" "	From Cong. ch., Webster.		
954	Emma F. Whittemore	" "	From Cong. ch., Lempster.		
955	Mrs. Jane Robinson	" "	From Cong. ch., Swanton, Vt.		
956		" "	" "		



958	Mrs. A. J. Shurtleff	Jan. 6, 1884	From Cong. ch., Swanton, Vt.
959	Timothy A. Freeman	" "	From Cong. ch., Hyannis, Ms.
960	Mrs. M. H. Freeman	Mar. 2, 1884	Profession.
961	Mrs. Helen Z. Marsh (H. O.)	" "	"
962	Arlie A. Brown	" "	"
963	Elba M. Flanders	Sept. 7, 1884	"
964	James P. Morrison	" "	"
965	Florence C. Swain	" "	"
966	Aldie L. Stone	" "	"
967	Laura E. Ferrin	" "	"
968	Juliette Wood	Mar. 1, 1885	From Cong. ch., Charlotte, [Mich.
969	Alexander McDonald	" "	From Presb. ch., Cay. and New Glasgow, P. E. I.
970	Catherine McDonald	" "	From Presb. ch., Cay. and New Glasgow, P. E. I.
971	Mary M. Marshall	" "	From 1st Presb. ch., Boston, Ms.
972	Sarah S. Nelson	" "	From United Pres. ch., Barnet, Profession.
973	Amos J. Shurtleff	" "	[Vt.

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 726 Gault, Julia A.  
 732 Gay, Ella  
 862 George, Erastus B.  
 532 Gerrish, Calvin  
 533 Gerrish, Ann F.  
 188 Gilman, Mrs. Emeline S.  
 568 Gilman, Nathaniel  
 569 Gilman, Mary  
 602 Glidden, Mrs. Susan  
 109 Glover, Hannah  
 709 Goodrich, Mary E. (Bachelder)  
 772 Goodhue, George  
 582 Goodhue, Asemath J. (Morrison) (Geo.)  
 21 Gould, Hannah  
 745 Gould, Laura J.  
 780 Gove, Mary C.  
 888 Gray, John C.  
 274 Gray, Eliza  
 303 Greeley, Lucia H. (Darling)  
 390 Greeley, S. D.  
 577 Greeley, Mary Isabel  
 301 Greeley, Priscilla  
 747 Greeley, Mary H.  
 788 Greeley, Rev. E. H.  
 789 Greeley, Louisa M. (E. H.)  
 790 Greeley, Edward A.  
 858 Greeley, W. B.  
 911 Greeley, Arthur P.  
 910 Greeley, Jennie L.  
 271 Greene, Mary  
 344 Greenwood, Newell  
 345 Greenwood, Alvara  
 620 Greenwood, Lucretia  
 932 Griswold, Perley A.  
 87 Grover, Eliza  
 933 Guernsey, D. L.  
 252 Hall, Caroline E. (Carroll)  
 676 Hall, Jessie A. (Smart)  
 760 Hammond, A. S.  
 761 Hammond, Celia B. (A. S.)  
 931 Hammond, Sara J. (A. S.)  
 866 Hammond, Annette  
 270 Hardy, Lydia  
 572 Hardy, Lydia B.  
 895 Harrington, Rev. C. E.  
 896 Harrington, Sara H.  
 897 Harrington, Georgia D.  
 98 Harris, Walter, Jr.  
 99 Harris, Serene  
 934 Hartshorn, Joseph  
 942 Hartshorn, Marie H.  
 297 Harvey, Mary E. (Williams)  
 381 Harvey, Charles W.  
 592 Haskins, Hudson E.  
 613 Haskins, Mrs. Emily L.  
 673 Hastings, L. E.  
 662 Hastings, Clara (Webster) (L. E.)  
 178 Haven, Martha M. (Chadbourne)  
 912 Hawkins, Maria  
 913 Hawkins, Bessie M.  
 914 Hawkins, Harry  
 123 Hazeltine, Sarah  
 717 Heath, Mrs. E. E. (William)  
 71 Heath, Carlton  
 72 Heath, Ruth  
 73 Heath, Sally K.  
 217 Heath, Solomon  
 138 Heath, Liva (Solomon)  
 536 Heath, Emily P.  
 537 Heath, Hannah W.  
 899 Heath, Lucy H.  
 945 Heath, Ida G.  
 259 Hendrickson, Adeline M. (French)  
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 435 Hill, Sophia L.  
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 462 Hill, John H.  
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 875 Hill, Emma S.  
 921 Holbrook, Henry C.

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 713 Hopkins, Mima L.  
 174 Howe, Clara N. (Evans)  
 451 Howe, Calvin  
 27 Hoyt, Betsey  
 280 Hoyt, Isalah  
 281 Hoyt, Mary  
 580 Hoyt, Ruth Ann S.  
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 543 Hunt, Ellen M.  
 25 Hutchins, George  
 26 Hutchins, Sarah R.  
 88 Hutchins, Mary  
 457 Hutchins, Susan A.  
 520 Hutchins, Mary T.  
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 883 Jackman, Sarah R. (Boynton)  
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 865 Jackman, Laura  
 157 Jackson, Clara D. (Berry)  
 411 Jackson, Mrs. J. L.  
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 279 Jenks, Edward A.  
 331 Jenks, George E.  
 90 Jenks, Eliza J. (Grover)  
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 918 Jewett, Mrs. William R.  
 83 Johnson, Ellen  
 495 Johnson, Frances M.  
 954 Jones, Hattie M. (J. M.)  
  
 658 Kellogg, R. H.  
 657 Kellogg, Mrs. R. H.  
 236 Kendall, Nathan  
 237 Kendall, Elizabeth  
 502 Kendall, Mrs. Mary A. F.  
 757 Kendall, Joshua T.  
 29 Kent, George  
 30 Kent, Lucia  
 129 Kent, Thomas  
 130 Kent, Mary A.  
 513 Keyes, Almira (Quinby)  
 614 Keyes, Mrs. Martha E.  
 814 Keyes, Jessie F.  
 31 Kimball, David  
 32 Kimball, Elizabeth E.  
 33 Kimball, Mary Ann  
 825 Kimball, Anna J.  
 768 Kimball, Charles  
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 115 Kimball, Caroline  
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 320 Kimball, Mrs. Ruth A.  
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 34 Low, Fanny A.  
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 408 Rolfe, Georgianna  
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 855 Rolfe, Jennie F. (B. S.)  
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 539 Ross, Mrs. Nancy G.  
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 311 Sanborn, Elizabeth H.  
 687 Sanborn, Henry M.  
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 434 Sanders, Mary E.  
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 650 Sargent, L. Jennie (Jona. E.)  
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 321 Sargent, James W.  
 322 Sargent, Mrs. P. S.  
 461 Sargent, Hattie  
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 610 Sawtelle, Annie L.  
 801 Sawtelle, S. Lena  
 294 Sawyer, Asenath  
 478 Sawyer, Henry E.  
 479 Sawyer, Julia A.  
 804 Sawyer, Nellie A. (Eastman)  
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 867 Seavey, Mary Alice  
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 92 Shute, Eliza A.  
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 234 Silver, Emeline  
 843 Silver, Emma E.  
 500 Sinclair, Geo. H.  
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 266 Stickney, Mary G.  
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 372 Stickney, Martha A.  
 142 Stone, Benj. P.  
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 459 Swain, Sophia (Webster)  
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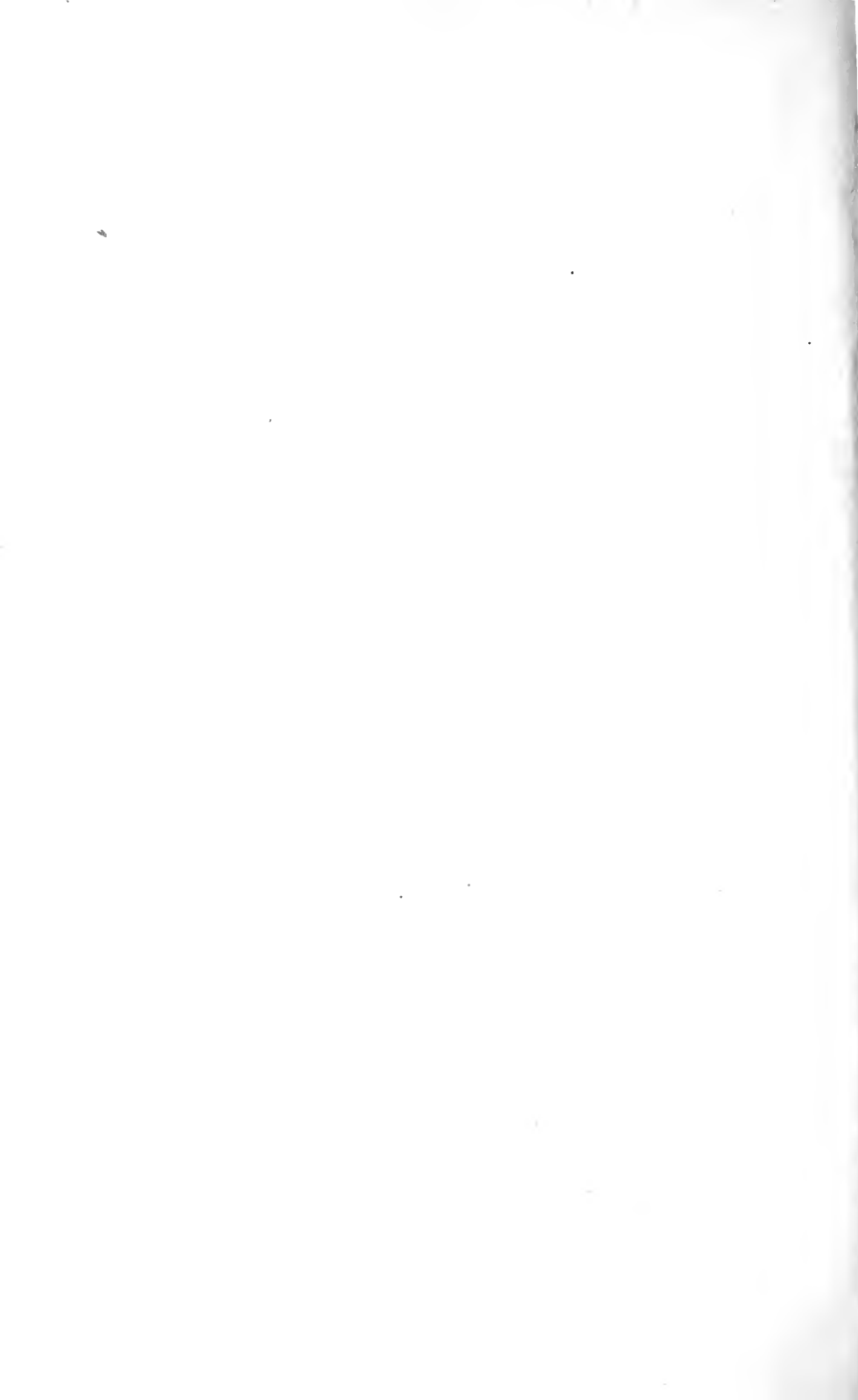


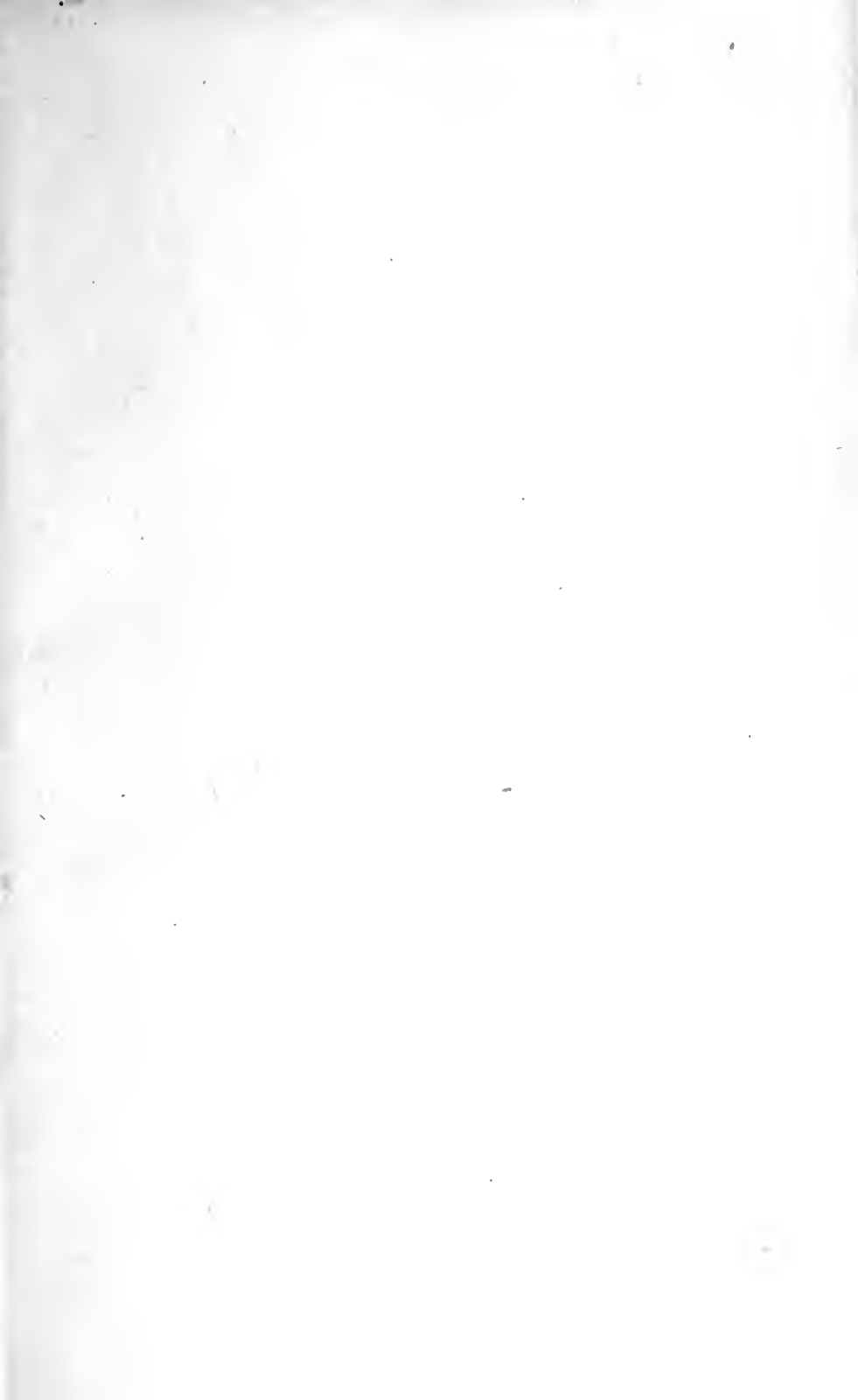


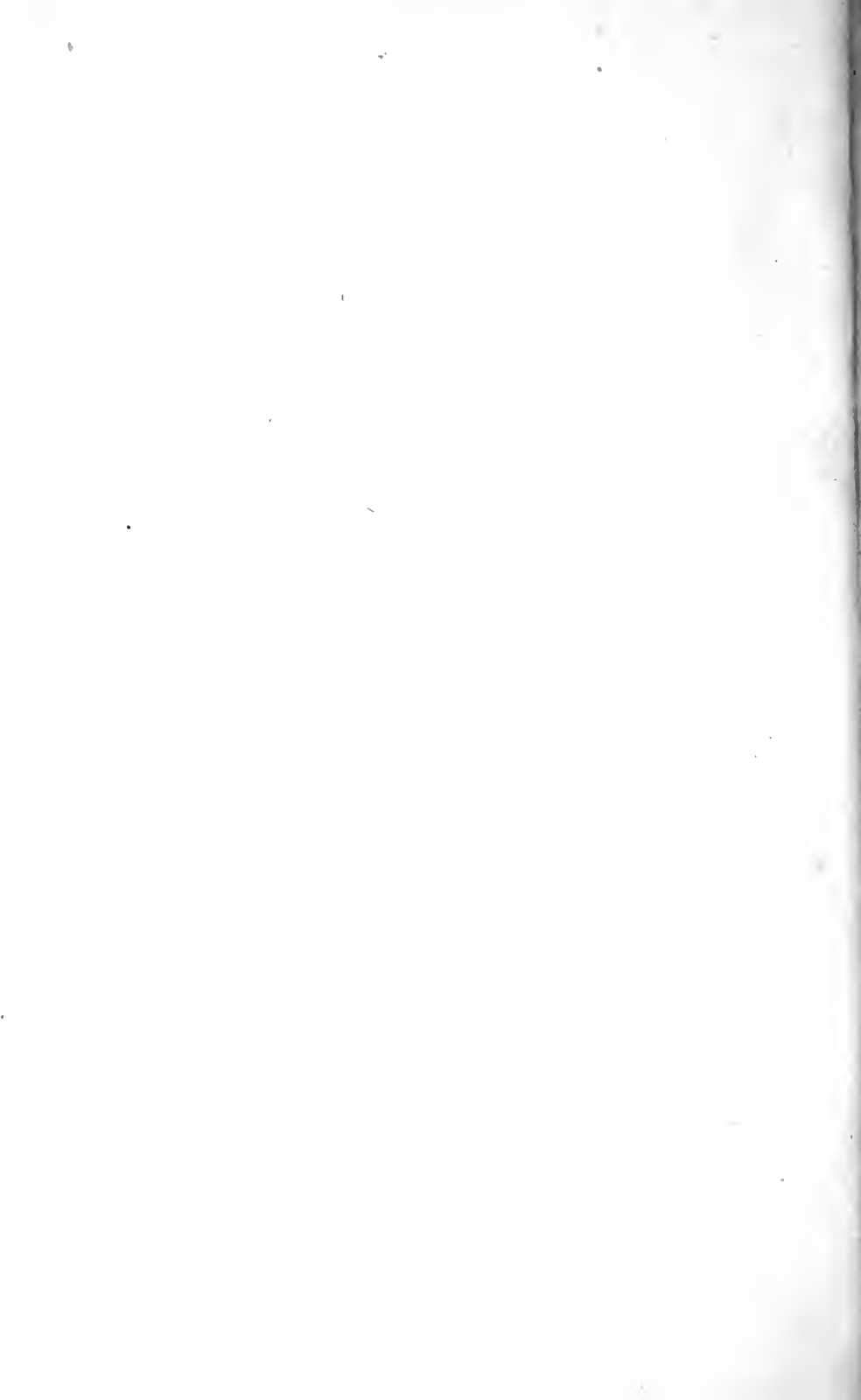
















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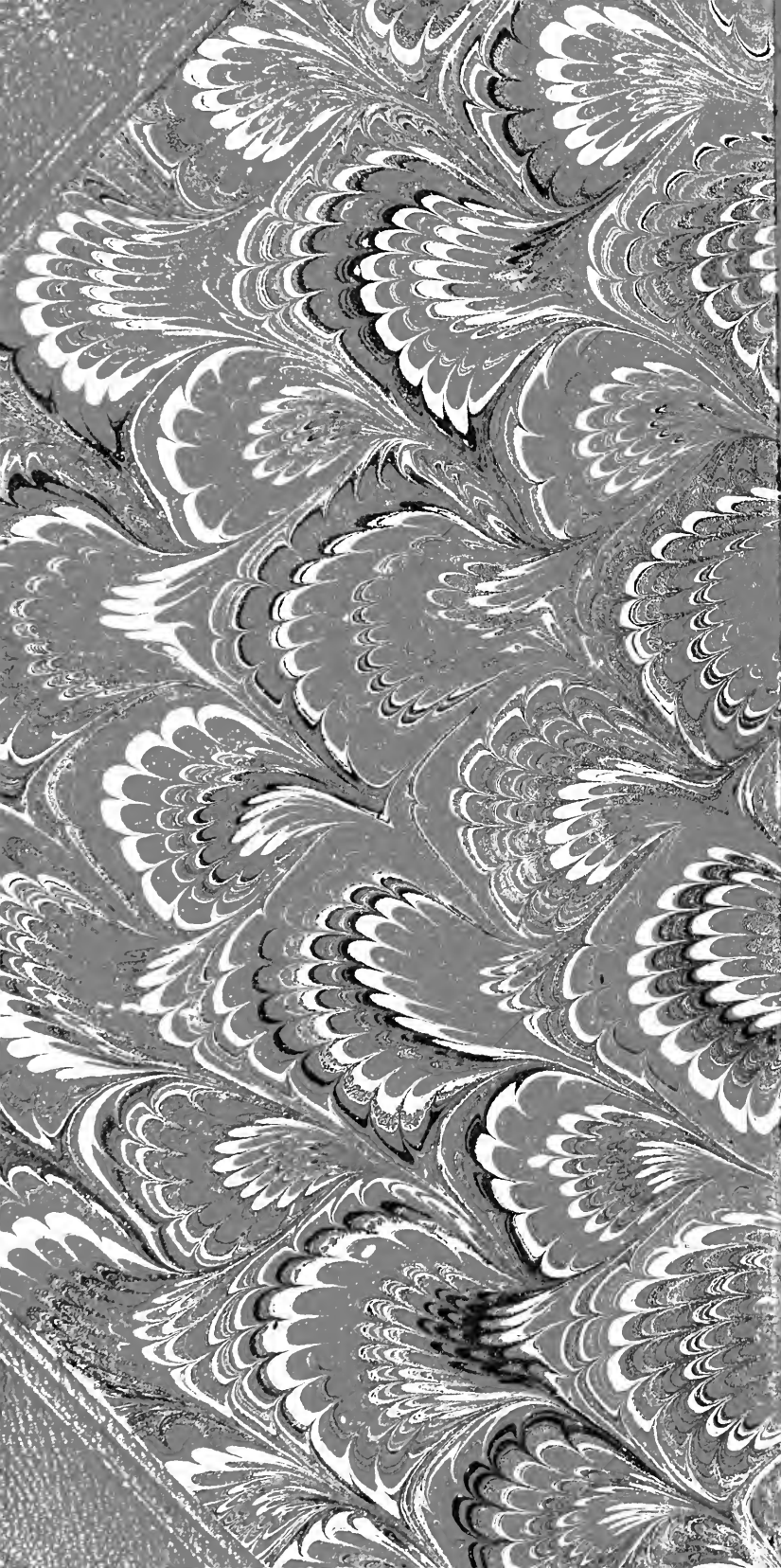
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